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THE TRIAL OF POMPONIA.

CLAUDIA AND PUDENS;

OR THE

Early Christians in Gloucester:

A TALE OF THE FIRST CENTURY.

BY THE

REV. SAMUEL LYSONS, M.A.,

*Rector of Rodmarton, and Perpetual Curate of
St. Luke's, Gloucester;*

*Author of "The Model Merchant of the Middle Ages," "The Romans
in Gloucestershire," etc.*

LONDON:

HAMILTON, ADAMS, AND CO., 33, PATERNOSTER ROW.

GLOUCESTER:

A. LEA, 2, WESTGATE STREET.

1861.

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GLOUCESTER :
PRINTED AT A. LEA'S OFFICES,
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PREFACE.

It is not surprising that works of historical fiction should possess an attraction beyond that of almost any other kind of narrative; because, if written with a certain degree of attention to chronology, and the manners and customs of the age which they are supposed to represent, they seem to bring the reader, as it were, actually into contact with the places and persons therein described, and to bring them personally to an acquaintance with characters, manners, and scenes which dry history, or a bare recital of facts, almost invariably fails to accomplish.

The author of this tale is so fully aware of the danger, especially to young people, of substituting fiction for genuine history, that he desires fully to impress his readers with the fact that it does not profess to be anything else but a fiction: at the same time he wishes

to remark that, in the main points, the narrative is drawn from historical sources, to which he has given copious references; so that the reader may judge for himself how far the story may be considered to have any claim to a semblance of truth. He confesses that, for his own part, he has a strong impression with regard to the probabilities of the chief incidents of the tale. A few liberties have, perhaps, been taken as to the names of places in which certain events and certain battles are said to have taken place between the Britons and the Romans; but where historians and chronologers differ as to these facts, and antiquaries and geographers do not agree in fixing the sites, the writer has assumed for himself just that amount of latitude which others have taken, and no more. He has not ventured to assign localities to battles where none have been fought; and there are some grounds for believing that those described in his story may have taken place at, or near, the spots which he has assigned to them.

For the manners and customs of the Druids, Britons, Romans, and early Christians, he has drawn upon well-known authorities, which he has given in copious notes; and has hesitated to adorn his tale with any embellishments of a nature which would intentionally mislead a juvenile reader. With regard also to the introduction of Christianity to this country, the writer has not drawn

upon his own imagination. The authorities are given, and opportunity afforded for weighing the accuracy of the evidences produced in the balance of the reader's own judgment; and if this tale should excite a disposition to investigate more closely the interesting subject of our early Christianity, and so cause inquirers "to build themselves up on their most holy faith," and strengthen themselves by the example of their predecessors in that holy calling, his object will have been fully accomplished. The author has been extremely anxious, in a tale of this sort, to avoid the slightest tendency to the expression of views representing this or that theological school; for he holds pure Christianity to be above all party feelings or peculiarities. He cannot but consider that, both in an archæological and religious point of view, it is a matter of extreme interest to trace out the origin of the Christian faith in this island: if therefore the publication of this tale shall in any degree tend to popularize research into so interesting a question, it will be a great gratification to the writer to know that he may have been an humble means of having given a stimulus to such studies.

HEMPSTEAD COURT,

December, 1860.

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CLAUDIA AND PUDENS;

OR,

THE EARLY CHRISTIANS IN GLOUCESTER.*

CHAPTER I.

“How glorious is the rising sun, as seen from this beautiful expanse of down!” remarked a gallant young Roman, of about two or three and twenty years of age, glittering in a full suit of splendid armour, on a bright September morning, to another officer of rather riper years than himself.

Rufus, the speaker, on account of his great bravery and probity, had been recently appointed by the Emperor Claudius to the highest command in the Sixth Thracian Cohort; and also, from his trustworthiness and a foresight beyond his years, had been named Commissary General of the army which was brought over by the Emperor himself, to support the troops previously sent to Britain, under his able General Aulus Plautius.

* A.D. 44.

"See how splendidly, my dear friend Lælius, the vista terminates; on the one side in the broad sea, (save where Vectis'^b woody isle interposes its undulating surface) and on the other in that rising ground, backed by the dark shades of the distant forest. What a beautiful scene! And what a magnificent country has it pleased Heaven to add to the jewels of our imperial master's crown! Yet I must confess, that the storms which have raged for the last three days with such intense fury, gave me little hopes that we should so soon be in possession (if we may yet call it possession), of this sea-girt isle. No wonder that our soldiers hesitated, when we arrived at Gessoriacum,^c to trust themselves to the stormy waves of Albion's sea.^d I had great fears that we should have had a downright mutiny; for they had already taken it into their heads that Britain was out of this world,^e and formed part of some other globe; where they, of course, expected to meet with giants, and monsters with one eye in the middle of their forehead, or men who carried their heads under their arms, and other such monstrosities as our poets have delighted to depict, with the view of exhibiting their own talents for description, or for playing upon the minds of the ignorant. A love of the marvellous seems, somehow,

^b The Isle of Wight.

^c Boulogne.

^d Dion Cassius.

^e Plutarch, *Jul. Caesar*, &c. Claudius is said to have united *two* worlds by adding Britain to the dominion of Rome.—Tacitus, *Annal.* xii. 31-38.

At nunc oceanus *geminos* interluit *orbes*,
Pars est imperii *terminus* ante fuit.—

Ecatalect. Scalig. apud Camd. l. ix.

to be implanted in the minds of those who don't care to reflect; and those persons are most ready to give abundant credence to superstitious rhapsodies, who are not sufficiently thoughtful to observe the dealings of the gods with man. But I am most thankful, O Lælius Hamo, that your good judgment, and the persuasions of Narcissus, the Emperor's freed man,^f united to the little influence I may happen to possess over the men of my own cohort, were sufficiently powerful to nip the mutiny^g in the bud. I confess that my own men caused me no little anxiety; for the Thracians, unfortunately, are utter barbarians, and devoid of all real principle. However, I trust that after a short time, by setting them a good example, in my own person, of the virtuous mode of life so highly extolled by that eminent philosopher Zeno, to whose tenets, as you know, I have been so long attached,^h I may be able to recall them from that wild maulauding life, and those gross acts of drunkenness and profligacy to which they are so dreadfully addicted. I believe, after all, that the hope of plunder had more to do with their ultimate consent to cross the channel than our persuasive arguments. And here, my dear friend, let me express to you what pain I

^f Dion Cassius.

^g It is right to observe that Rapin makes this mutiny to have occurred on Plautius' embarkation for Britain, and not on that of Claudius. It does not follow that the soldiers under Claudius had any greater liking for the sea than their fellow countrymen under the command of Plautius. We read, in Gibbon, that the Roman soldiers had a great dread of the sea at all times.

^h Speed's *History of Great Britain*, ch. 9, p. 75.

feel when I see so many of our young officers, instead of setting an example of virtue, as they ought to do, to the soldiers; too often go themselves to such lengths in debauchery, that it is only surprising to me that we do not entirely lose all control over the men. Discipline will be lost in the army, unless a reformation of manners soon takes place among them. Not that I mean to say that all our officers are of that description; heaven forbid that my censure should be of so sweeping a nature."

"I am glad," said Lælius, interrupting him, "that you make some exceptions; surely Claudius has many noble officers in his army, and the brilliant example of kindness and forbearance he sets us in his own person¹ exacts a grateful return; for instance, who is there more deserving of praise than that noble general Aulus Plautius,² who preceded us a year ago, by the Emperor's command, to this distant land? Right glad shall I be, as well as yourself, I am sure, to greet him when we shall have united our forces with his in the territory of the Dobuni.¹ The report is, that he has had several sharp encounters with the enemy; and they have given his troops a vast deal of trouble; quite belying the assertions of ^m Adminius Bericus,² the British king's son, who came to Rome with the false tale that the people were tired of his father's

¹ However despicable Claudius may have become in the latter part of his reign; he was at its commencement most popular with all ranks of his subjects.

² Tacitus' *Life of Agricola*. Dion Cassius, lib. 60, ss. 19-23.

¹ The inhabitants of the present County of Gloucester.

¹ Dion Cassius, lib. 60, ss. 19-23.

^m C. Suetonius Tranquillus, lib. 1. ² Dion Cassius, lib. 60, ss. 19-23.

tyranny, and would hail the arrival of the Romans, as liberating them from an intolerable slavery; though I suspect that it was his own misconduct which banished him from his father's court."

"Alas!" returned Rufus, "how sad is it to think of such treachery towards a parent; but perhaps the youth of this country have not had the benefit of that moral instruction for which we are indebted to our philosophers, and therefore we ought not to be too hasty in condemning them. I have heard that their Druid priests are men of much learning; though it is said that they leave the common people in great ignorance; yet one would have supposed that, at least, the princes and nobles of the land would have been instructed in the code of morality and honor. But you mistook me, if you thought that I intended to cast reflections on the officers of our army at large; I know that there are brilliant and noble exceptions; not only Plautius,^o but many others are deserving of the highest praise. Look at that noble and gallant young officer, Titus Flavius Vespasianus,^p now rising rapidly into distinction, who bids fair to occupy a leading position in the imperial army. He has been an able coadjutor to Plautius, and has been employed by him in forming military stations and roads, in the territory which our troops have now occupied for more than twelve months, and have already reduced to a certain degree of tranquillity. Talking

^o The exploits of Plautius are mentioned in an inscription in his honor, which is still extant on the Mausoleum of the Plautian family, near Monte Lucano, on the road from Rome to Tivoli.

^p Tacitus' *Life of Agricola*, c. 13.

of Vespasian,^a how well I remember an anecdote of him, when I was serving with him in our own country! Some young officers approached him one day with their hair and clothes highly scented with the most expensive perfumes—"Out upon you for soldiers," said he, "I had rather you had smelled of garlic; the Roman army does not want ladies for its officers." And I quite agree with him, that it is not of such materials that the soldiers are to be made who are to cope with these sturdy Britons."

"There you are again, Rufus, always down upon our soldiers and officers. The strictness of your sect has led you to see things in a morbid and soured light; surely life is short enough, and a soldier's lot is hard enough; there can be no reason why they should not, occasionally, indulge in simple and innocent amusements."

"Yes," replied Rufus, "if they *were* innocent; but surely you must observe that these pleasures, when indulged in, produce, in the end, more pain and discomfort than enjoyment. Look at that man, for instance, now coming reeling from the camp, more like a beast than a human being, ready to quarrel with all he meets, his head aching with last night's revel; how can *he* enjoy, as we do, this glorious sunrise? The lark, soaring aloft to heaven, seems to pour forth its prayer to the Great Maker of all things, in gratitude for the blessing of this lovely calm, after the late tempestuous nights. Shall *we* be less grateful to Him for our arrival in this beautiful country after so stormy a passage; but how

^aLempriere's *Classical Dictionary*, quoting Suetonius and Tacitus.

could we bend the knee to the Eternal Power with faculties deadened in wine and intoxicating liquors? How could we *dare*, in that state, to present ourselves before Omnipotence?"

"Well, Rufus, I cannot combat your arguments, not having been educated in *your* school of philosophy; but I candidly confess that I have been more taken with the views and sayings of Epicurus, another of your Greek philosophers, and fancy, for my part, that 'a short life and a merry one,' or 'let us eat and drink for to-morrow we die,' are maxims better suited to a soldier."

"Nay, Lælius," replied Rufus; "advocate not such principles as your own virtuous life contradicts; for never do I see *you* indulging in those guilty follies, as I must call them, which are an offence against the great God of the universe, who surely will call us to account for the things which we have done in this world."

"Of that, Rufus, I know nothing; it may be or not, I leave such matters to you. It is true that, so far as I am concerned, I take no great pleasure in the amusements which you condemn; they would interfere with my military duties, which I hold to be paramount above all others."

"Granted, Lælius; the good soldier must learn to endure hardship; and there is nothing more highly honorable than the profession of arms; the training required to make a good soldier, makes him at the same time a good citizen, a good son, a good parent, a good master, a good servant; in short, it fits a man for every position in life, and so 'virtue becomes its own reward.'"

"Well, Rufus, I admire your theory; but take from the soldier his indulgences, what will you put in place of them? What amends can you make to him for the pleasant pastimes in which he has been accustomed to amuse himself?"

"I would give him pleasures of a higher order, Lælius; I would lead his mind to nobler pursuits, and give him higher tastes. I would have prizes for all kinds of athletic exercises, and I would have schools, in every cohort, for soldiers and soldiers' children; and without making him a pedant, I would have every soldier to be an educated man. An educated man, that is to say a properly educated man, knows how to respect himself, and to respect his superiors."

"My dear friend, I have always great pleasure in conversing with you," responded Lælius; "and if not always convinced by your arguments, they at least give me something to think of after I have quitted you; but we must, I fear, no longer hold sweet converse together after this fashion; but must apply to business first, and pleasure after, which is a sentiment more in accordance with your philosophy—that is to say if you allow pleasure a place at all in your tenets—so let me ask you, have you heard anything of the Emperor's plans respecting our march?"

"I cannot say that I am prepared with information on that subject as yet, Lælius; for the Emperor is not in the habit of permitting his plans to be known; but thus much I surmise, that our march cannot be very rapid, because, like a prudent general, he will be certain to secure himself a re-

treat, in case of any disaster. I have already seen enough to convince me that the inhabitants of this country are not an enemy to be despised; they appear to have, innately, an obstinate and stubborn mind which will not readily submit to an invader. We have evidently been much deceived in these particulars; their cavalry and chariots are much better appointed than we were led to expect; in short, they are an enemy in every way worthy of the arms of Rome! Believe me, Lælius, there is no greater mistake than that of despising an enemy. Claudius has already seen enough, and heard enough, notwithstanding our very recent arrival at Portus, (and oh! what a beautiful harbour it is, how gracefully do our galleys float there after those dreadful storms); I say, notwithstanding that we have been so short a time in this country, our imperial master has already sent me forward with a troop of horse to reconnoitre, and to ascertain what means may be at hand for supplying so large an army with provisions; as well as for establishing a camp where we may post troops sufficient for securing a retreat, in case such a step should be unfortunately necessary. But no! we shall have no need to retreat;—nevertheless, a prudent general foresees events and provides accordingly. I see, at a glance, that this is a splendid country for pasturage of flocks, so that there will be no lack of provisions. Do you not see there that beautiful flock of sheep^r scampering away as fast as their legs can carry them, scared at our approach? But what do I see? have these sheep black faces and black legs, or

^r *Plana, ingens, fecunda verum iis similis quæ pecora quam homines benignius alant.*—Pomponius, Mela, *De Situ Orbis*, lib. iii.

do my eyes deceive me? They do not, however, appear inclined to permit a nearer approach at present. Our best chance of catching them, by and by, will be either to hunt them down with dogs, or to place pitfalls, at intervals, on these open downs, covered with turf spread over branches of trees; and so the animals, being deceived by appearances, will fall into our hands. The troops, indeed, will be glad of fresh meat after their long fast; but my greatest difficulty is to provide food for the elephants* which the Emperor has committed to my especial charge as Commissary General. I highly appreciate the honor my imperial master has conferred on me, while I confess that this, his favorite branch of the service, gives me no little anxiety on account of the well-known rigors of this climate; and also lest suitable forage should not be procurable. The superintendence of the embarkation and

* Polyænus says that Julius Cæsar brought over to Britain an elephant, which he armed with scales of iron, putting a large wooden tower on his back, and placing therein archers and slingers to overcome the enemy. Dion Cassius says that Claudius made great preparations for this expedition, and elephants were provided for it. It is objected that the elephants were not actually brought over, because Tacitus is silent on the subject; but so common were elephants in the Roman army that, according to Ælian, they were bred at Rome for purposes of war. See *Library of Entertaining Knowledge*, vol. ii., *Menageries*. Tacitus, therefore, probably thought it too common a circumstance that elephants should accompany military expeditions of this kind, to call for any particular remark. Many historians of note have accepted the fact. John Milton among the number, in his *History of England*; also Lingard, in note, vol. i., chap. i., p. 31, and Sharon Turner, in his *History of the Anglo Saxons*, chap. vi., p. 82, note.

disembarkation of the unwieldy animals has already given me a vast deal of trouble; for it required the nicest adjustment of our mechanical contrivances to get them on board, and to secure them so that they should not lurch to the leeward, and capsize our vessels, during the gales we have experienced. Having landed them with the greatest difficulty, it now behoves me to take especial care that they do not perish, either from the severity of the weather or from improper food. As long as summer lasts (and indeed autumn is already commencing), the green branches from these beech forests will afford them a good supply; but as soon as the frosts come, which I understand are early and severe in this country, how shall we feed them? I admit that it requires all my philosophy to prevent these things from troubling me; yet I know that the gods never desert those who put their trust in them. Ah! I see an abundant crop of wild oats there—what an immediate answer to my wishes! Now I am comforted; and now for the next important business—the planning out the camp against the Emperor comes up from Portus—for I must have every thing ready against his arrival. He will expect me to be as expert in castrametation as in supplying forage for the troops. The camp must have its usual *vallum* and *agger*, its *principia*, its *porta principalis dextra* and *sinistra*, its *porta decumana*, and its *porta extraordinaria*; besides this, I must have an especial portion set off as a forge,[†] for the

[†] Collegium fabrorum.

armourers and veterinaries,^v as doubtless we shall require a full supply of equipments for so large an army. We have already suffered too much in our journey across Gaul from a deficiency in this respect. And here, mindful of the kindness of the gods, let us not be slack in showing our gratitude to them for our safe arrival; and, for that reason, let our armoury be dedicated to Neptune, the god of this sea-girt isle, and to Minerva, the goddess of war; by whose aid we may hope soon to have it in our possession. A most useful body of men are those our armourers, for if our arms play us false, of little use is rude valor; to say nothing of their importance as farriers to our cavalry. I question very much, whether, in this flinty country, we shall not have to call in their aid for shoeing even the elephants.

The Emperor has already indicated the name by which he would have this camp called; and "Regnum will be most appropriate for the first camp formed under his own eye in this island, indicating the dominion which he comes to establish. May the gods give all success to this and all other of our gracious master's undertakings!"

^v Inscription on a stone discovered at Chichester, Sussex. Horsley, 2. *Philosophical Transactions*, xxxii., p. 391, No. 379.

^w Chichester.

CHAPTER II.

WHILE the Emperor Claudius was thus occupied in bringing these re-enforcements to Britain—intending to put a finishing stroke to the successes of his general Aulus Plautius, and to reap the honor of a triumph won by Roman valor—Plautius had strongly entrenched himself, and the army he had brought over with him a twelvemonth before, at Glevum, which had been previously a strong stockade and a royal residence of the Britons, under the name of *Caer Glow*, or the Fair City. Plautius had not penetrated thus far into the island without some obstinate engagements with its inhabitants, in which his lieutenants,^a Vespasian, and his brother Sabinus, and the young Sidius Geta,^b had particularly distinguished themselves. The latter, having once been taken prisoner after a desperate struggle, had fortunately effected his escape from the hands of his captors, cleverly availing himself of information, acquired in their camp, which he soon found an opportunity of turning against the enemy; and after a few more well maintained conflicts, there was no longer any

^a Tacitus, *Life of Agricola*; Eutropius, c. 19. Dio, lib. 60.

^b Dio, lib. 60.

question as to which party should be masters. The Dobuni being thus brought into a state of comparative subjection, Cogidunus, or Togodumnus,^c as he is variously called by different writers, having capitulated at discretion, was permitted by Plautius to retain his kingdom, subject, as a vassal, to the superior authority of Rome. In consideration of the Emperor's kindness, he assumed the name of Tiberius Claudius,^d and caused his family, as a compliment to him, to adopt the Claudian name.

Plautius now occupied himself, without loss of time, in introducing Roman laws and civilization among the people. The combined^e firmness, clemency, and justice of his government soon conciliated the inhabitants, who, readily sensible of the advantages of Roman rule, compared with their own unfortunately divided councils, were glad enough to avail themselves of the Roman laws and discipline, to protect them against those of their own nation, with whom they did not always live on the most friendly terms.^f Many, indeed, of the British chiefs, feeling the advantage of such an alliance, became united with their conquerors

^c The etymology of this Prince's name is *Togo* or *Cogo Duvn*, in British; or Chieftain of the Duvn (the Valleys.) *Dux Dobunorum* in Latin.—Rudge's *History of Gloucestershire*, vol. I. Notes, p. cxvii. It is rather doubtful whether Cogidunus and Togodumnus are one and the same person, or two different princes.

^d Dr. Henry's *History of Great Britain*, vol. I. pp. 260, 339, 340, and 341. Tacitus' *Life of Agricola*, c. 14.

^e Eutropius, viii. 8. Henry of Huntingdon, *Hist. Angl.* lib. I.

^f Henry's *History of Great Britain*, vol. I. p. 241.

in bonds of the closest intimacy; for it was the policy of the Romans, by all means in their power, to encourage this confidence, rather than to alienate the affections of the conquered party by harshness and severity. Thus, within the colony of Glevum, there had already sprung up an interesting community, in which the Roman officers and the British nobles amalgamated in a manner scarcely to be expected among parties, one of which had been so recently predisposed to look upon the other as proud tyrants; while the other, in their turn, had no expectation of finding their enemies any thing else than utter barbarians. A very short intercourse between the two entirely changed their opinions of each other. Plautius, though he had found a determined enemy in the Dobuni, as long as they were in arms against him, yet found them an honorable people, and little desirous of recommencing a struggle with a generous and conciliating conqueror, even had there been any hope of ultimate success. The Roman general, in *his* turn, was quite ready to admit them into all the privileges of Roman citizenship; and by depriving none of their dignities, rank, or fortune, but rather, by confirming them in their positions, and by just and generous treatment, he won their esteem and gratitude. What then was his surprise to find, among the British nobility, men and women of the highest order of intellect, of superior education and attainments; capable of conversing with him and the most educated of his officers with the greatest facility; not only in the Latin language, but also in Greek, which then held the same position, in Roman society, which French does now among ourselves! Still more was he

surprised to find, among these so-called barbarians, academies, long established and well maintained; where the chief Druids instructed the higher class of the youth of the nation, of both sexes, in the arts and sciences, and in foreign languages. Little was he prepared to find the Vice Imperial Court, which he conducted with truly Roman magnificence, graced by the attendance of male and female nobility, whose education would have done honor to the Augustan age of Rome itself. Being himself a man of no ordinary attainments, he was quite ready to appreciate talents in others; justly deeming that a conquest over a people of such superior character, and their admission into the rights of Roman citizenship, was more creditable to him than a hundred triumphs over mere barbarians, such as they had been represented by those of his countrymen who had returned to Rome with Julius Cæsar, after his very equivocal conquest of this island; and who were fain to prop up their own reputation by traducing the character of their opponents. Such a line of policy is, to say the least of it, questionable and ungenerous; because, the higher the character of the enemy for skill and bravery, the greater the credit of the conquerors. So at least thought Plautius; and upon this principle he acted. He henceforth determined to seal his conquest by encouraging the mutual esteem of the vanquished and the victors; and so, the two courts, namely, that of the Roman Proprætor (for to such rank had Plautius been raised by the Emperor, in consideration of his services), and that of the British chieftain, separate from each other but one short mile, enjoyed frequent and

unrestricted intercourse. This unexpected discovery of a refinement of manners among the Britons, was not lost upon a man of Plautius's character and discernment; but the further discovery of these graces among the female sex, to a degree, at that time, scarcely attained by the most celebrated of the high-born Roman ladies, struck him with an unbounded admiration. One of the poets of his own nation had said—

“Ingenuas didicisse fideliter artes,
Emollit mores, nec sinit esse feros.”

“The savage breast, the heaven-born arts refine,
Softens, exalts, endow with power divine.” A. E. L.

And now he felt the force of the poet's remarks in a double degree. He had feared that in this distant land—this land^s separated as it were from the rest of the world—he should be restricted to occasional visits of ceremony with a nation of savages, who could not appreciate his courtly manners, and to whose usages he must bend, rather than hope to raise them to his standard of refinement. He found, on the contrary, that he could freely associate with them on terms of equality; and still more did he rejoice in the discovery, that he should not be debarred from intercourse with female society, and that of the highest order of intelligence. It was a singular gratification to him to feel that, instead of the banishment which he had expected his government in Britain would entail upon him, he had settled down as it were into a second home; and he began to

^s Et penitus toto divisos orbe Britannos.—Virgil, *Elog.* i., v. 65.

regret the summons which he had sent to bring the Emperor from Rome; fearing that his arrival might be the breaking up of a happiness of which he was now in the full enjoyment.

Among the ladies residing at the British Court were two, especially, who were not less distinguished for their talents and acquirements, than for their great beauty and personal charms. Yet, although they might be said to vie with each other in both these respects, there was no such thing as envy or jealousy between them: they each felt the highest admiration for the beauty and talents of the other; and this admiration was cemented by the closest degree of friendship.

These ladies were Pwmpa and Gryffin, or Gryfydd, whose names soon acquired in the Roman Court a latinized character, by an easy transition into the more euphonious forms of Pomponia and Ruffina; the latter acquiring the additional name of Claudia,^a out of com-

^a Archdeacon Williams, in his *Cymry*, identifies Claudia with Eugain, or Eigen, sister of Caractacus; and from the great similarity of circumstances attending the accounts, there appears nothing incompatible in the suggestion. He argues that Eugain and Claudia are both described as very beautiful, and very talented; that both went to Rome—both married Roman noblemen—both are said to have embraced Christianity—both are said to have invited a holy man to Britain to convert the people. In Archdeacon Williams' pamphlet, entitled *Claudia and Pudens*, which I had not seen until this little work was nearly ready for publication, I observe that he surmises that Claudia was daughter of Cogidunus: if so, she would be niece of Caractacus. The tradition in the Romish Church is, that Claudia was sister of Caractacus. From the various concurrent

pliment to the Emperor, in whose Vice-Imperial Court she afterwards became so frequent a guest. We shall henceforth, therefore, speak of them by the names sanctioned by classical and scriptural authority.

Pomponia's style of beauty—although she was not tall, or of a commanding figure, as some of her countrywomen, (for instance Cartismandua and Boadicea), have been pictured—was of that truly classical character which evidently marked her descent from an ancestry of Eastern origin; and caused her to receive from her Roman admirers the epithet of Græcina,¹ or the little Greek. The pure accent, too, with which she spoke that language, may also have contributed its share in giving her that appellation.

Claudia's beauty, on the other hand, was of a totally different style; it was of that indescribable sort which

testimony, there seems little doubt that she was a very near relation of both of those princes. Cogidunus having adopted the name of Tiberius Claudius, there is every probability that his family also adopted the Claudian name.

¹In Smith's *Dict. of Greek and Roman Biography*, it is said that she was probably the daughter of P. Pomponius Græcinus, Consul suffertus A. D. 16. Other authors, however, state that she was a Briton. The latter idea is adopted for this tale; though it is of little consequence whether she was a Roman or a Briton; all we urge is, that she was a Christian at the epoch and locality in which she is introduced, as we shall endeavor to show in the sequel. Archdeacon Williams, in his *Eccelesiastical Antiquities of the Cymry*. p. 60, says, "Pomponia Græcina, the wife of Aulus Plautius, Claudius' Lieutenant, and the first Roman Governor of this country, has been considered, from the manner in which her name is connected with her husband's ovation, to have been also of British birth."

attracts without our knowing how or why. Without any remarkable regularity of features, there was a grace of expression, of amiability, and of cheerfulness, mixed with a calm serenity, which bespoke her whole character at once. Her fair hair,¹ curling gracefully, hung in ringlets over her shoulders after the fashion of her country; her soul was in her countenance, and sparkled in her light blue eye.¹ There was no mistaking it. To see her only was to love her. And yet, with all this, she combined great strength of mind and firmness of purpose, so that her influence was unbounded. In short, she was the idol both of the Court and of the common people: and well she might be; for this great love and admiration had not spoiled her, but she used her influence with the greatest tact and benefit to all around her. All who desired access to the British King; and subsequently all who desired to approach the Vice Imperial Court, all who had a petition to present, or a favor to ask, made her their friend and confidant; and a gracious reception was sure to follow. Not a criminal was selected for punishment but she was sought as an advocate or intercessor. And if she failed to obtain a pardon, or a respite of the sentence, (which was seldom the case,) she either reasoned with the criminal on the enormity of the crime which he had committed, which forbade relaxation of the laws in his behalf, or counselled him to look up to an offended God for forgiveness, while he prepared to undergo the sentence pronounced upon him by a human tribunal. So persuasive

¹ *Rutilatæ comæ*.—Livy, 38. c. 17.

¹ The bright blue eyes of the Britons is noted by Seneca.

and forcible was her language, that, while it failed not to draw tears from the eyes of the most hardened among them, it kindled in his mind a new hope to which he had been before a stranger; and encouraged him to endure with fortitude the sentence due to his sins, from which, unfortunately, even *her* exertions were unable to obtain a reprieve.

But, besides their great beauty and talents, there was another charm about these ladies; which, as it forbad all idea of envy or jealousy between them, so it united them more closely in the bonds of an everlasting union. They were *both Christians*;^m and this it was which gave them

^m The story of Pomponia and Claudia is, "on very probable grounds, believed by Christians."—Lingard's *History of England*, vol. i.

"Whether it was by the piety of these ladies, or of other individuals, that the doctrine of Christianity was first introduced among the Britons, it proceeded with a silent but steady pace towards the extremity of the island."—Lingard's *History of England*, vol. i., chap. i., p. 65.

"The British lady, Claudia, to whom Martial addressed two or three of his epigrams, and others to Linus and Pudens, is supposed to be the very Claudia mentioned with Pudens and Linus, in Paul's second Epistle to Timothy. She is believed by Cambrian writers to be of the family of Caractacus, and, perhaps, *the first British Christian*. In 51, Caractacus was overcome. In 62, Paul was at Rome; and was murdered by Nero in 67. In 90, Martial died, æt. 75. Her Cambrian name, as translated, would be Gladys Ruffyth, for Martial addresses her husband as Pudens and Rufus on their marriage; and he also addresses two or three of his epigrams to Linus, proving the connection of the three."—Sir Richard Phillips' *Million of Facts*, London, 8vo., 1835, p. 872.

the secret influence which they possessed with all classes: an influence which was felt and admitted, men knew not precisely how or why, but yet it told upon their hearts in a way which none could describe. All rude and boisterous mirth seemed to vanish on their approach. They had a kind and encouraging word for all, and reproof was seldom required from their mouths; so anxious were all to win their good opinion, even those whose rough and rude life seemed unwilling to bend to any other influence; and who deemed civilization to be only another name for cowardice, or effeminacy; and rather rejoiced in the bluntness of their barbaric manners, as though it were a proof of manly honesty; while they held it to be a disgrace to imitate the manners of their polished conquerors. Such characters are unfortunately still too frequently met with among ourselves. But even such as these could not but acknowledge, or, if not acknowledge, yet feel, the secret charm which these two noble and amiable ladies shed around the whole circle in which they moved.

But, when we say that the Romans found a degree of civilization and refinement of manners among the Britons, for which they were totally unprepared, we must not be understood as inferring that this was the general character of the British people. On the contrary, the Druid priesthood—with that sort of contemptuous pride for the lower orders for which the Pharisees were celebrated among the Jews, and which induced them to say, “This people who knoweth not the law is cursed”—kept the poorer classes in a state of the most degraded ignorance, thinking, thereby, to work upon their superstitious fears, and to

bend them to their will. They treated them as brutes which had no soul; and withheld from them that education which would have raised them in the scale of humanity. They did not hesitate to select from them victims—upon occasions of national calamity, sometimes even in wholesale numbers—to sacrifice to their gods. But with the upper ranks it was different; *they* could pay for their education, and they had it liberally. For the Druids, though they made a point of having no written code of religion, were among the most profoundly learned men in all the arts and sciences which are useful in social life.

In the case of Pomponia and Claudia, who were among the noblest of Britain's daughters, no pains were spared to give them the highest amount of education which the professors of the ancient academies of ^aGreeklad and Latinlad could supply; while the Druidesses instructed them in every known accomplishment, amongst which the harp, the distaff, and basket weaving held a prominent place. In these arts they were signally proficient; while their skill in foreign languages and poetry excited the admiration of all who conversed with them. Claudia, especially, had a very keen perception of the beauties of Greek and Latin poetry; and had herself written some very pleasing sonnets in both those languages, which, on being read at Plantius's Court, had called forth showers of applause. They were copied into the tablets of the Roman youth, and soon found their way to the Imperial

^a *Caesar De Bello Gall.*, lib. vi. *Pomp. Mela*, lib. iii., c. ii.

Court of Rome itself. Even Martial, the keenest satirist of the day, could not withhold his praise from one so brilliant and so fair.

But while these ladies were thus pursuing their studies at the Druid academy,^o which had its female as well as male classes; there had come over from distant foreign lands, certain venerable men of Jewish race,^p who sought, with success, to engage the Druid professors in friendly arguments on the subject of their religion. The Druids, far from shutting themselves up

^o Leland mentions the academies of Grecklad and Latinlad, both of which (now known as Cricklade and Latton, on the borders of Wiltshire and Gloucestershire,) were within the territory of the Dobuni. Dr. Henry, vol. ii., p. 72, says, "It is impossible that learning can flourish to any degree, in any country, without schools and academies for the education of youth, provided with proper teachers under proper regulations. We may, therefore, conclude, in general, that the ancient Britons had such schools and seminaries of learning among them before they were conquered by the Romans."

^p καὶ τοὺς μὲν αὐτῶν (μαθῆτων) τὴν Ρωμαίων ἀρχήν καὶ ἑτεροὺς ὑπὲρ τον ὠκεανὸν παρέλθειν ἐπὶ τὰς καλουμένας Βρετανίκας νήσους, ταυτὰ οὐκ ἔτι ἔγωγε ἡγούμαι κατ' ἀνθρωπὸν εἶναι, μητίγῃ κατ' εὐτέλεις καὶ ἰδιωτάς πολλοῦ δὲ κατὰ πλάνους καὶ γοητας.

And that some of them (*i.e.* the Disciples) should reach the Roman territory . . . and that others should cross the ocean to the isles called Britannia, I can no longer think to be the work of man, much less of poor and mean men, least of all of deceivers and impostors.—Eusebius Pamphilus, *Demonstrationes Evangelicæ*, lib. iii., chap. vii.

Eusebius was made Bishop of Cæsarea, A.D. 313,

in a position of exclusiveness—though they shrouded their own religious rites in the profoundest mystery—were, like the Athenians of old, ready to hear any new thing; and listened with deep attention to the doctrines which these venerable men enunciated as solemn truths. They pointed out to their audience the enormity of the human sacrifices which still continued to be offered on the Druidical altars; and directed them to the great Human Sacrifice which had been offered up once for all. They declared the doctrine of universal corruption, and the necessity of an atonement to reconcile an offended God. They declared that it had been God's plan of redemption from the date of man's first act of rebellion against Him, in the original parents of the human race. They shewed that this scheme had been shadowed out in the incomplete offering of Isaac by his father Abraham; that God had, in that case, accepted the will for the deed, and had nowhere expected human sacrifices, as the Druidical religion appears to have erroneously supposed. They told them that God had pointed out to Abraham himself, another figure of the coming great atonement, in the blood of rams; to be continued by his people as a type or prefiguration of the real sacrifice, which He would deign to accept, until the time appointed in the counsels of the Highest for its completion; and then to cease for ever. They shewed the coming of the Just One, the Lamb without spot or blemish, offered up upon the cross for the sins of a guilty world, themselves included. They described the spotless life of the Holy Jesus, who came to offer Himself as the one great sacrifice for sin. They shewed how,

during His sojourn upon earth, He went about doing good; healing the sick, making the lame to walk, the deaf to hear, the dumb to speak, cleansing the lepers, and raising the dead. And then they described the fury and malice of the people against this innocent and Holy victim. They expatiated on his agonized sufferings; on His prayers in behalf of the human race, in the garden of Gethsemane; and then on the treacherous manner of His death and His sufferings upon the cross; His subsequent resurrection and ascension into Heaven, once more to sit at the right hand of God (from whence he had previously descended), there to make intercession for all mankind. They dwelt upon the glorious promises to all who should accept, with faith, the atonement thus made; and the wickedness of rejecting so benevolent a scheme of redemption; until there were seen tears coursing down the rough cheeks of many a bronzed countenance, and mingling with the grey hairs of their long beards. But in a remote corner, standing under a sacred oak, were seen two maidens, with their arms round each other's waist, in attitude of deepest attention, drinking in the words of the eloquent speakers, whose whole soul appeared to flow out with their discourse. Was it surprising that with hearts as tender, susceptibilities as fine, and with intelligence and power of thought such as we have before described, that from that moment Pomponia and Claudia became Christians?

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CHAPTER III.

A FEW days after the scenes related in our first chapter, the Emperor Claudius appeared at the camp at Regnum, having ridden up hastily, with few attendants, from Portus,^a where he had been enjoying sea bathing and repose after his tempestuous passage across the Channel. Leaping from his horse, which he handed to the nearest soldier, he stepped upon a mound of green turf; and, as soon as the clarion's shrill note, announcing his approach, had ceased, thus addressed the troops which had been drawn up to receive him. "To arms, soldiers! to arms, my friends! the enemy is not likely to allow us much repose; the spies who have returned from their reconnaissance, report that ^bArviragus, one of their kings, is coming against us with a formidable force of infantry, cavalry, and chariots. Be stirring, my friends, and shew them that there is no resisting the impetus of your charge! The ground is reported as favorable for the march of our troops; exten-

^a Porchester. See Holinshed's *Chronicle*; Leland's *Collectanea*; and Geoffrey of Monmouth, in Leland's *Collectanea*, vol. ii., p. 23.

^b Geoffrey of Monmouth, in Leland's *Collectanea*, vol. ii.

sive plains are before us, which will give us the opportunity of seeing all around; while, by keeping ourselves in the open ground, we shall avoid any ambushes which the enemy might be inclined to lay for us, if we followed them up their valleys, or through their dense forests. Some of their most extensive temples are situate in these vast downs; and surely they will assemble there to sacrifice to their gods, before they commit themselves to an engagement with troops whose valor they have already experienced in their engagements with my excellent general, Aulus Plautius; even should the victories of my predecessor, Julius Cæsar, of happy memory, have passed from their recollection. Let us hasten on; and perhaps we may surprise them at their religious rites. But remember, that while it is our duty to endeavor to bring them under the power of Rome, every truly brave man has a claim upon us as such; and is no longer to be treated as an enemy than during the time that he is under arms against us. The moment the contest is suspended, he becomes our friend; and by so much the more, that he has fought with bravery against us, may we count upon him as a valuable ally. Our warfare is not one of extermination; we fight for glory, honor, and conquest, and not as savages. Remember, soldiers, that while we war, ours must always be an honorable warfare, or the glory of the Roman name will be tarnished. Fight, then, like Romans, whose glory it is to shew mercy to the conquered! Especially let me charge *you*, soldiers of the foreign legion, to remember with what army you are now associated, and keep your ranks as disciplined men.

Whoever among you shall be found deserting his post for the sake of plunder, or risking the order of the army by his imprudence, let him look well to it, for he shall not escape the punishment due to so flagrant a violation of duty. Discipline, remember, is the soul of the army. To you, soldiers, of the 7th legion, to whose fidelity I am already indebted, for your devoted attachment to my person, in that alarming, but happily short-lived, rebellion, which was quelled by your promptitude and bravery—in consequence of which I have already distinguished you with the name of the Claudian legion, thereby making you the Imperial corps—I need scarcely say a word beyond this—that I rely upon your well-known fidelity and attachment. Officers, you have hitherto so well earned your laurels that, perhaps, there is no need of a word of exhortation to you. I will, however, just remind you that the character of each legion and cohort depends upon the example set by its officers; if the soldiers see you careless of your duty, and of your country's honor, they will be the same; if they see you addicted to intemperance, they will be the same; if they see you inclined to plunder, they will follow your example."

"Forward, then, friends, soldiers, countrymen! On to victory; and let Roman arms suffer no disgrace at your hands. The light companies (*velites*) and skirmishers will advance at sunrise to-morrow morning, preceded by four of my elephants, to strike terror into the hearts of the enemy. The heavy troops, with the baggage and provisions, will follow. Rufus, with Hamo, will precede with a portion of the light companies, taking a circuitous

route, and avoiding, as much as possible, collision with the enemy; unless an opportunity should occur of taking them in the rear, so as to enclose them between our own troops and the main body of the army. The object of their advance is to make preparation for the coming legions, to see that the approaches be cleared, and forage gathered against our halt. A portion of two cohorts will remain at Regnum to carry out the plans so admirably commenced by my faithful young Sitarch, whose praise is already known to the army, and of whom I may well say, '*Macte esto! eximia virtutis homo ingenuique pudoris.*' 'May the gods prosper thee, young man, whose approved courage is only equalled by thy remarkable modesty.' Would that the army had a hundred such officers; we should then fear neither enemies within or without the camp. And now, soldiers, to your posts; fare ye well; I shall be with you on your march, and at my post in the hour of danger."

Loud and repeated were the shouts of all the assembled troops at this encouraging speech of the Emperor. Had the enemy been within hearing, they might well have quailed at the reiterated cheers of the Roman soldiery; each legion vying with another in a perfect contest of the lungs.

"All hail, Rufus," said Lælius Hamo,^c coming up at

^c "Lælius Hamo, princeps militiæ Claudii."—Geoffrey of Monmouth. According to Geoffrey, the port of Southampton, and the name of Hampshire, are derived from this Hamo.

"Portus autem ille ab illo tempore usque in hodiernum diem Hamonis portus appellatur."

this instant; "how greatly do I rejoice to be coupled with you, by our Imperial master, in this service. How much pleasanter it will be to head the advance guard, than to drag our weary way with the heavies, in their toilsome march; encumbered as they will be with the elephants. But, by the way, in what honorable terms the Emperor spoke of your services! Well! I don't know that he has said too much; though, doubtless, there will be many enough who will be jealous of the flattering way in which he mentioned your name. Nay, you need not blush on the occasion, my dear friend; or you will only confirm that familiar name of Pudens, the bashful, by which you have been so long known among your friends, and which the Emperor has now established in the face of the army."

"I had well nigh replied, what is in a name?" said Rufus; "did I not remember that one has a name to gain, or a name to lose, so that it is not altogether a matter of indifference; and I hold with the rest of our sect that character is everything to a man; deprive him of *that*, and you may as well deprive him of his life. I know not that there is aught to be ashamed of in what his excellency the Emperor was pleased to say of me; and as to blushing, it is, perhaps, an unfortunate habit in our family, too readily to betray in our countenances the inward feelings of our hearts, and scarcely consistent with the Stoic principles in which I have been instructed. It is difficult, however, entirely to overcome nature; she will occasionally betray herself, whatever efforts we may make. My own dear father, of happy memory, had gained

the same epithet before me; and I shall only be proud to follow in his steps, and may I never disgrace his noble name, or have cause to blush for anything worse than the Emperor's praise. But who is there with the feelings of a man, to whose cheeks the blood would not mount with more than usual rapidity, when selected before the army for the encomiums of one so high in authority; and whose keen perception scans the qualities and characters of his officers and soldiers, and is as ready to reward merit as to punish the want of it. But with regard to what men may say or think of me in general, I too well know the fleeting and vacillating character of human praise, to care what may be said or thought. It shall, nevertheless, be always my endeavor, with the help of heaven, if praises be accorded to me, to deserve them; if they be withheld, to be indifferent about it; and if anyone should speak evil of me undeservedly (for what man is there living who has not an enemy), I will endeavor so to live that no man shall believe him."

"I declare, Rufus, you are a true philosopher; and my sincere friendship for you forbids any jealousy on *my* part, at least on account of the Emperor's well-merited commendations; and I know that the soldiers are only too much attached to you to mention your name, at any time, with ridicule or disrespect. But we must now prepare for our march; we shall have plenty to do, I take it, ere we join the Proprætor Plantius at his stronghold among the Dobuni."

At day-break, the troops, drawn out upon the plain, prepare for their advance. The *velites*, or light infantry,

in skirmishing order, were thrown forward to scour the country, with instructions to fall back upon the main body of the army, should they descry the enemy in any force; and by no means to risk an engagement until the whole of the troops should have come up. To these succeeded the *hastati*, or company of spearmen, forming a guard on each side of the four elephants which the Emperor had ordered for this especial service. The elephants were housed with the most gorgeous trappings, in which were set circlets and crescents of brass, causing a jingling, and not altogether an unmusical, noise, such as accompanied the noble horses of the carriers' wagons in our own country, before railways had driven them from our roads, but which are still retained in those remote places where modern improvement has not quite overturned the recollections of our childhood. These majestic animals, as they raised with dignity their massive heads, throwing up their trunks into the air, and sniffing in the morning breeze, walked forward with measured step; as though they perfectly well knew the errand they were bent upon, proud of the burden they bore, and the part they had in the glorious expedition. The green turf beneath their feet trembled with their weight, which was deemed by the Augurs a propitious emblem of the terror which would seize the Britons on their approach; while the plain, enamelled with the yellow gorse, the purple heath, the orange cistus, the light blue harebell, and the scarlet pimpernel, yielding under their massive tread, indicated to those who were ready to see omens in everything, the speedy fall of the painted Britons, under the pressure of the Roman arms.

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the same epithet before me; and I shall only be proud to follow in his steps, and may I never disgrace his noble name, or have cause to blush for anything worse than the Emperor's praise. But who is there with the feelings of a man, to whose cheeks the blood would not mount with more than usual rapidity, when selected before the army for the encomiums of one so high in authority; and whose keen perception scans the qualities and characters of his officers and soldiers, and is as ready to reward merit as to punish the want of it. But with regard to what men may say or think of me in general, I too well know the fleeting and vacillating character of human praise, to care what may be said or thought. It shall, nevertheless, be always my endeavor with the help of heaven, if praises be accorded to me, to deserve them; if they be withheld, to be indifferent about it; and if anyone should speak evil of me undeserved (for what man is there living who has not an enemy) will endeavor so to live that no man shall believe him.

"I declare, Rufus, you are a true philosopher; and sincere friendship for you forbids any jealousy on my at least on account of the Emperor's well-merited commendations; and I know that the soldiers are so much attached to you to mention your name, at any with ridicule or disrespect. But we must for our march; we shall have plenty to we join the Proprætor Plautius at his the Dobuni."

At day-break, the troops, drawn up in ranks, prepare for their advance.

A castellated wooden turret was placed on the back of each elephant, by means of a strong girth fastened beneath its belly by two buckles; in each of these turrets were six light armed soldiers, fully equipped; while a young man, bearing a shield and a light spear, sat upon the animal's neck, guiding its movements by a gentle touch of the spear, the slightest motion of which appeared to be understood by the intelligent animal; his small twinkling eye, meanwhile, exhibiting that significancy of apprehension which is its peculiar characteristic. Next in order followed the *principes* and the *triarii*, soldiers of a heavier class, and then a portion of the cavalry. The Emperor having now joined the army, placed himself in its centre, accompanied by his own body guard of the seventh legion; each company having its own standard bearer, who carried the distinguishing colors of the legion. The remainder of the cavalry, and the rest of the elephants, brought up the rear; while the silver eagles of each legion, and the *verillæ*, or waving banners of scarlet and purple cloth, borne on the lofty lances of those veterans who had distinguished themselves in former wars, added a lightness and gaiety of appearance to the moving hosts.

The standards and eagles had remained fixed upright in the ground, in the centre of the camp, until the final order of march was given. The readiness with which these military symbols then allowed themselves to yield to the grasp of the hands of those whose privilege it was to wield them, was another omen favorably interpreted by those who held a sway over the minds of a superstitious people; for had these ensigns required much force to

uproot them from the positions in which they had been placed on the previous night, it would probably have been interpreted unfavorably for the purposed expedition. But although everything appeared thus far satisfactory, yet the auspices themselves had still to be consulted; and here the Augur-in-Chief, taking his station on an elevated ground, whence the view was clear in every direction, first offered up sacrifices of slain beasts, and rigidly examined the entrails of the animals, to see that no unnatural distortions, and no blemish existed, which could bear an unfavorable construction. He then offered up a silent and solemn prayer; after which, sitting down upon a throne previously prepared for him, his head covered with a veil, and his face turned towards the east, with the southern portion of the heavens to his right, and the northern to the left, he remained for some minutes in inward contemplation. He then lifted his veil, and turning his head majestically round, scanned minutely the heavens from east to west, marking off with his *lituus*, or wand, the horizon into four distinct quarters, and noting with accuracy every object which appeared within sight. The prevailing number of birds were seen on the right hand; on the right also was descried a hawk in pursuit of another smaller bird of prey; but lest there should be any doubt remaining as to the probability of success, it was settled, to the joy of the whole army, by a large black raven soaring loftily in the air, which gradually descended towards the plain, uttering its hoarse and disagreeable croaking, as if anticipating the gory feast it would soon be enabled to make upon the dead carcasses of those about

to be slain in the ensuing battles, of which it appeared to have an intuitive expectation; it being of very little consequence to his ravenship, whether his meal were supplied by the ribs of a Roman or a Briton. \

The auspices having been thus consulted, and deemed highly propitious to the undertaking, the army, which, during this interval, had stood to arms, now moved slowly on in an oblique figure, called by the Romans a *quincunx*, or wedge, with clash of arms, and sound of trumpet; with shouts of long live the Emperor, and death to the enemy, from all sides, rending the air and dying away on the distant plain. Twenty miles (*millia passuum*) constituted this day's march, and a fatiguing day it was for all; neither infantry, elephants, or cavalry having quite recovered their condition since their tossings on the British Channel; nevertheless, a quiet hollow ground, well watered, was reached, where quarters were taken up for the night. But at no time did the Romans rest for even that short space of time,^d without planning out their camp after the prescribed method. The *metatores* were sent forward to measure out the ground, and the sappers to throw up the *vallum*, or rampart, leaving a wide ditch, formed by the earth which was excavated. Strong stakes of wood were then driven into the ground, forming a palisade all round; four gates, one at each side, being the only apertures in the *vallum*. The camp was divided into two parts, the upper and the lower; the upper was occupied by the Emperor, or by the General-in-

^d Polybius.

Chief in his absence, the Quæstor, the Tribunes, Prefects, and principal Officers. It contained also the *forum*, or market. The lower part of the camp^e was occupied by the common soldiers, and what we should now call the non-commissioned officers, both infantry and cavalry, the light infantry occupying a place apart by themselves. Between these two parts of the camp was a broad open space, called the *principia*, extending the whole length of the camp, and separating the upper from the lower, where the tribunals were erected for holding courts martial, and where the General addressed the army, and inflicted punishments (when necessary.) The standards and other military^f insignia were also placed there, in a position ready to be removed on the advance of the army.

Right glad were both soldiers and officers to repose on the first night of their march, for the first day generally brings more fatigue than succeeding ones; things had not yet found their right places, and one was running here, and another there, to get at the baggage of their own particular corps; but no sooner was order restored, than away went the soldiers—that is, all who could get leave from duty—to wash off the dust and perspiration caused by their march, in the pellucid stream which runs close to

^e *Military Antiquities of the Romans in Britain*, by Major-General Roy. Fol., London, 1793. Camps.

Gibbon's *Decline and Fall*, vol. i., p. 25, &c.

Polybius.

Adams' *Roman Antiquities*. Kennett's *Roman Antiquities*. Smith's *Dictionary of Antiquities*, &c.

^f Tacitus; see Gibbon, vol. 1, p. 16, notes.

their camp, called from that day *Clausentum*.^s Bathing was much encouraged in the Roman army, as tending to promote health, and invigorate the frame; prizes for swimming, jumping, running, and other athletic exercises, were given by the officers, and every encouragement to produce a manly and enduring race of people.^a

But whatever pains were taken with the entrenchments, to-morrow's dawn would see them evacuated, that the army might proceed with their march. Onwards was the word, and Plautius's urgent demand for assistance must not be neglected; besides, messages had reached the camp that this general was himself on his way to meet the Emperor, with the hope of hemming in the Britons between the two Roman armies, and forcing them to battle without a chance of escape.

Ten more miles brought the army over the downs, to a British town, called in their language *Bel Gwent*, Latinized by the Romans into *Venta Belgarum*, and now known as the town of Winchester. The Emperor found this stockade strongly fortified, and held by ¹Arviragus, one of the principal chieftains of Britain; who, not having thought fit to surrender, like his brother Cogidunus, had wandered south with his army, with the hope of intercepting the Roman re-enforcements, of whose intended arrival he had received intelligence, through his correspondents remaining at or near his capital. Claudius's

^s By many supposed to be the town of Bishops Waltham, in Hampshire.

^h Gibbon's *Decline and Fall of the Roman Empire*, chap. i., p. 18.

ⁱ Holinshed's *Chronicle*.

first impulse was to invest the place; but second thoughts suggested to him that he had, as yet, had no experience of that mode of warfare; and being desirous of avoiding both loss of time and material, he determined to try the success of another scheme. He sent ambassadors, with a flag of truce, whose instructions were to represent, before that chieftain, in every possible way, the terror of the Roman arms to those who held out against them, and the great clemency of the Emperor towards those who submitted. They were to shew that the Emperor's object, with respect to the Britons, was friendly rather than hostile; that he was anxious to admit so fertile an island into membership with the Roman empire, by peaceful, rather than by compulsory, measures. He offered to confirm Arviragus in the inheritance of the Dobunian kingdom—Cogidunus having no male heirs—as a fief under the Imperial Crown, with Imperial aid and protection; and to give him his daughter Genissa in marriage, upon his return to his territory, on condition that he should withdraw his forces, and engage, by delivery of hostages, for a suspension of arms until the termination of the war. We are not told whether the success of this treaty was attributable to the diplomatic skill of Rufus and Lælius Hamo, who were appointed the ambassadors on the occasion; or whether Arviragus himself, a man of as much foresight in politics, as courage in the field, perceived the utter uselessness of further resistance to so powerful an enemy, and was only too glad to secure his confirmation in his kingdom,^k and

^k Arviragus does not appear to have been, at that time, King of the Dobuni; unless he was joint king with his brother Cogidunus.

to seal it by so valuable an alliance. The result was, the withdrawal of Arviragus' army towards the west, to await the performance of the Emperor's engagement, on his arrival in his own territory.¹ The Britons, therefore,

He was more probably appointed his heir, or *Tanist*, which means second in dignity. See Dr. Henry's *History of Great Britain*, vol. i., p. 296.

"¹This Arviragus, otherwise called by the Britons, Meuricus, or Manus, bore himself right manfully against Claudius and his Romans, in the warre which they made against him, insomuch that when Claudius had renewed his force, and wonne Porchester, and after came to besiege Winchester, (in the which Arviragus was then enclosed), Arviragus, assembling his power, was ready to come forth and give Claudius batell: whereupon Claudius, doubting the sequelle of the thing, sent messengers unto Arviragus to treat of concord, and so by composition the matter was taken up, with condition that Claudius should give his daughter Genissa in marriage unto Arviragus, and Arviragus should acknowledge to hold his kingdom of the Romans."

"Some write that Claudius, in favor of the valiant prowess which he saw and found in Arviragus, honored not only him with the marriage of his daughter, the said Genissa, but also to the end to make the town more famous where this marriage was solemnized, he therefore called it Claudiocestria, after his name, the which in the British toong was called before that daie, *Caer Leon*, and after, *Glovernia*—but now it is called Gloucester."—Holinshed, vol. i., p. 485.

Although we have only the testimony of the English chroniclers, to the story of Arviragus' marriage to the daughter of Claudius—for, indeed, classical writers do not mention Genissa at all—there are, nevertheless, many reasons to suppose that the chroniclers could scarcely have invented the story; while much that has been said of Claudius founding Gloucester, has been confirmed by the discoveries made of recent years at that town, and the greater

retired, evacuating the town, and leaving none behind but a few helpless and aged people. The order given by the Emperor, to respect age and infirmity, was duly obeyed; nor would he ever allow it to be said of the Roman army, that they were inhuman and unkind towards such as were incapable of defending themselves. Short, therefore, was the halt at *Bel Gwent*; there was reason to believe that a few more marches must bring them within sight of the enemy; for the *exploratores* had reported that a great gathering was about to be held by the High Priests of the Britons, at one of their principal temples, situate in a hollow ground, at the extremity of a vast plain, bordering on a thick forest of oaks, now known by the name of Savernake Forest, which then extended much farther than its present limits. The object of this assembly was to entreat the Supreme Being of Heaven to bless the efforts of the British arms, and to repel the invader. The British troops were to be gathered within the temple, that they might receive the benediction of the Archdruid before they advanced to meet the enemy. If the Romans could only overtake them at this point, then they might hope for the complete rout of their enemy.

abundance of the coins of Claudius discovered there, than at almost any other town in Britain. Indeed, the coins of Claudius are chiefly colonial, and are rare in Italy.

CHAPTER IV.

THE morning commenced but gloomily; a heavy cloud had settled, with a deep indigo tint, over the south-west, boding unsettled weather; a dense fog, as clearly defined as if it had been drawn with a line, hung like a veil from east to south. As it cleared a little, a vast body of Britons was seen to enter into an immense area;^a of which it were difficult to say what could have been the precise object for which it was designed. Was it intended for a fortress, or stronghold; or for a temple; or was it intended as a place of national conference? To be considered as a fortress, it clearly had no pretensions, though surrounded by a high mound and deep ditch; the

^a *Archæologia*, vol. xvi.

Beauties of England and Wales, vol. xv., pp. 703—716.

Rowland's *Mona Antiqua*, pp. 89-90.

For description of Temple of Druids, see Diodorus Siculus, describing, perhaps, this very temple; though some imagine that his description applies to Stonehenge. It is, however, more probable that Avebury is meant; for Diodorus lived about 44 B.C., and it is questionable whether Stonehenge was then built. Inigo Jones, without fair grounds, attributes Stonehenge to the Romans; but it has not a feature in common with Roman structures.

depth from the top of the mound to the bottom of the ditch being no less than thirty feet; but the mound and ditch were within, and not outside of the building; if that could be called a building which consisted of unhewn stones of enormous size and weight, placed upright in the ground at certain intervals, in rows of a circular form, circle within circle; many of the stones weighing no less than from fifty to sixty tons each. The number of stones employed in the formation of this area (which could not have included less than two and twenty acres of ground, and measured 1,400 feet in diameter), was six hundred and fifty. The boundary was formed by one larger and four smaller rows of stones. Two approaches led up to the large outer circle, one from the east, and the other from the south-west; the former terminating in a single stone, which appeared to act as an obelisk; the latter in an oval row. Directly south of the great circle stood a lofty mound, 240 feet in height, 1,680 feet in circumference at the base, and 105 feet in diameter at the top. From this artificial mound a most extensive view was obtained; which was, possibly, the object of its construction, that it might serve as a watch tower, to give notice of the approach of an enemy. Within the area before described, there might be accommodated no less than 70,000 persons; and as it could not have been designed for purposes of defence, so, probably, it was intended as a place of conference for the nation; a sort of gigantic parliament house, where also religious rites might be performed on the occasion of these meetings. The place is now known by the name of Avebury, situate

within five miles of Marlborough; and remains of these ruins are still to be seen, though sadly shorn of their massive proportions by time, and by hands more barbarous than those which erected them. It was into this extraordinary place that, on the morning in question, was seen proceeding the British army—on its emerging from the forest—with its kings and generals at the head, preceded by the Archdruid himself, and other Druids, or Flamens, of inferior rank, accompanied by Druidesses, habited in white flowing robes, walking two and two in procession, with hair dishevelled, and harps in their hands; which they touched, from time to time, to melancholy strains, which now died away in the heavy atmosphere, and returned again as they walked in procession round this vast magic circle of rude stone pillars. The chief Druid himself was dressed in a white robe, with chains of gold round his neck, bracelets of the same valuable metal^b on his arms, and a circlet of oak leaves round his head; he carried a sceptre in one hand, surmounted by a crescent, while in the other he bore a large branch of the sacred mistletoe,^c fresh cut by himself with a golden sickle,^c from one of the ancient gnarled oaks in the neighbouring forest,^d whose antiquity was traced back to

^b Strabo, *Geograph.*, lib. iv. ^c Pliny, *Hist. Nat.*, lib. xvi.

^d "Lucus erat longo nunquam violatus ab ævo."—Lucan, *Pharsalia*, lib. iii. v. 399.

"Ἀγαλμα δε Διός κελτικόν ὑψηλὴ δρυς."—Max. Tyr., *Dissert.* 38. —"Simulana mæsta deorum

Arte carent—læsis extant informia truncis."—Lucan, iii., v. 412.

—"Strong knotted trunks of oaks stood near,
And artless emblems of their gods appear."

a fabulous age. Other Druids, also dressed in white, with anklets of gold round their bare legs, led forward two milk-white bulls * by the horns; these beautiful animals, uttering, as they proceeded, a low plaintive moaning, rather than a bellowing, pawed up the ground as they slowly walked along, throwing the sand of the plain completely over their backs. The splendid creatures were also decorated with festoons of oak leaves, which were gracefully laid across their shoulders, and hung in folds over their necks. The fog had, by this time, risen higher on the approach of noon, before which it was not lawful to commence the sacrifices to Belatucardos,† their god of war, corresponding in some respects with Mars, and in other respects with the Apollo of other heathen nations. The Archdruid approached the altar,‡ composed of an enormous stone table, placed flat upon the top of two other rude stones, driven deep into the earth, upon which faggots of dry wood had been previously heaped. The inferior Druids having slain and skinned one of the bulls, and placed it on the wood, the Archdruid proceeded to examine the entrails; and then, with much gesticulation, and most impassioned language, called upon the god to send down fire from heaven to consume the sacrifice. In the meantime the Druids and Druidesses continued to walk in solemn procession three times^b round

* “Duos admovent candidi coloris tauros quorum cornua tunc primum vinciantur.”—Pliny, *Hist. Nat.* lib. xvi.

† See inscription in Plumpton Wall, Cumberland. — Lysons’ *Magna Britannia*, Cumberland, p. cliii., fig. 37.

‡ These altars were called cromlechs.—Rowland, p. 69.

^b Henry’s *History of Great Britain*, vol. ii., p. 319.

the circles, beginning with the larger one, and gradually drawing nearer and nearer; the Druidesses striking from time to time their harps; upon the cessation of which, the Druids took up a low moaning chant in response. During the greater part of this time, the army of the Britons was prostrate on the ground, on hands and knees, their foreheads resting on the cold earth; they formed a circle, three or four deep, round the inner row of stones. The officers alone were erect, standing, at measured intervals, between the prostrate soldiers, like statues, their heads bent forward, and their chins resting on their hands in solemn silence. Nothing could exceed the striking and picturesque effect of this remarkable spectacle. For a long time they waited, while there was no symptom of the god's taking any cognizance of the prayers of his high priest. The excited rhapsody gave way to a lengthened solemn silence, broken only by the sighs of the Druids and Druidesses; this was interrupted by another frantic appeal to the deity, which shared the fate of the previous address, and was followed by another deep silence. The Archdruid then sprinkled the victim with the branch of the mistletoe,¹ dipped in the animal's own blood, but no fire came down from heaven; all was silent and blank. Despair seemed to seize the assembly; the second bull was brought

¹ *Ad viscum Druidæ, Druidæ cantare solebant.*—Ovid.

The mistletoe is now rarely found growing on the oak, although it is found upon many other trees—apple, poplar, ash, acacia, &c. The author had the opportunity, recently, of seeing a beautiful specimen of this parasite growing on the oak, near the park of Eastnor Castle, Herefordshire, the seat of Earl Somers.

forward, the same solemn rites were enacted, more prayers followed, but the result was as before; there was neither fire, nor voice, nor any that answered: the sacrifice remained, according to their notions, imperfect and unaccepted. Had the fire fallen, that is to say, had some Druid been able, unperceived by the multitude, to convey fire by stealth, and had the bulls been roasted, then would the people have revelled in a feast upon their flesh; but now they were disappointed in their expectations. The witnesses were too many, on this occasion, to permit the usual stratagem exercised by the priests to be carried into execution, and this disappointment led to a mutinous spirit among the people, which rendered them ripe for any suggestion, from any quarter. Alas! to what a pitch of phrensy may not the human passions be aroused, when disappointed of some expected gratification!

In the depth of their despair, the Druids now wept with tears of bitter anguish, feeling that their virtue was departing from them; and they could not but forebode to the people an unsuccessful issue, from so untoward and ineffectual an attempt at sacrifice. Yet, was not the moon in the right quarter? was it not still waxing? It had not yet completed its full, much less was it on the wane, when to make war would, doubtless, be attended with a disastrous issue;¹ but now, as far as the time was concerned, nothing could be more auspicious, and yet there was no response to their prayers! One more expedient remained—should it be resorted to? The heavens must, undoubtedly, be angry

¹ Cæsar *De Bell. Gall.*, lib. i., chap. 50.

at some omission. Perhaps they had been lately too careless in their devotions, too cold, too infrequent; and now atonement must be made for their neglect, by the offer of a ¹human sacrifice! The theory was, that on these occasions the victim was to be voluntary; but who would come forward for such a purpose? Alas! none were found sufficiently patriotic, sufficiently self-denying. None dared to offer himself—the love of country was, perhaps, not yet strong enough among them, that any one should offer himself as a sacrifice, to secure the salvation of the whole nation. Failing the voluntary principle, the plan of selection must be resorted to. And now commenced the intensely interesting, and all absorbing, ceremony, which was conducted as follows:—The Archdruid, attended by his priests, walked slowly round the whole circle of worshippers, who were now once more erect, and waiting with breathless suspense and anxiety the selection of the victim. Having gone the round of the army, in the vain expectation of a volunteer victim, the Archdruid took in his hand a bag, filled with small pebble stones, among which was inter-

¹ Upon extraordinary emergencies a man must be sacrificed. According as the body falls, or moves after it has fallen; according as blood flows, or the wound opens, future events are foretold.—Gollut, Mem. de Franch Comte, *Druidical Maxims*, in introduction to Tindal's edition of Rapin.

Rowland, sect. 7-9, quoted in Rudge's *History of Gloucestershire*, vol. i., notes, p. cxvii.

Diod. Sic., v. 354. Tacitus' *Annal.*, xiv., 30. Cæsar, vi., 15. Pliny, xxx., 1. Dionys. Halic., lib. i., p. 30.

mingled a single white one.^m These were shaken together in the bag, and drawn out one by one, to be distributed to each individual in the ranks; and woe to the unfortunate person to whose lot the white pebble should fall! Round and round, in solemn state, proceeded the Archdruid; and who could depict the beam of silent joy which passed over the countenance of each man, as he received a common pebble; or the look of intense anxiety—the awful cloud—which rested upon the brow of those who had still to undergo the dreadful ordeal. Many a circuit had been made, and still the question was undecided. While joy enlightened the countenances of those who had escaped, the deeper became the horror and anxiety of those who remained. At last the white pebble appeared. The Archdruid dived his hand once more into the mysterious bag, and presented the dreaded stone to a fair youth, the brightness of whose armour betokened his first campaign, and whose hopes were buoyant of winning himself a name by prowess in the battle field. Alas! he who would have disdained to shed a tear, on account of any pain or torture to which he might have been subjected by the weapon of an enemy, could not now refrain from weeping, while the remembrance

^m The Druids, in all sacred rites, made use of stone. Their altars were stone; their knives and hatchets were stone; they used Betulia, or oracle stones.—Holinshed, vi., 166, 4to.

The giving of a white stone in Revelations ii., 17, shews the acceptance of the person to whom it was given, upon whom the choice fell. It was given also to those who were successful in the games.—See Cruden's *Concordance*, under stone.

of parents and friends to be quitted, and one, perhaps, more dear than all of these, at this early stage of life, flashed across his mind. Farewell to all hopes of glory; all must be abandoned that he may submit to a stern and irreversible fate. In vain did the Druids seek to console him. Miserable comforters are ye all—he might well say. They held out to him the honor of dying for his country. If die he must for that cause, let it be, said he, in fighting my country's battles, and not like a beast upon the altar. He had just witnessed the inefficiency of the blood of bulls to appease the gods; and while he argued in his mind the superiority of man over the brute, he failed to recognize in his own person the fitness of the sacrifice. He struggled ineffectually to get free, but the cords were already around him. It was but the work of a moment to deck his brow with the oaken chaplet, and lead him towards the altar.

An aged man then stepped forth from the ranks, with shaggy hair, and venerable aspect, his whitened beard reaching down to his broad chest, and offered, in vain, to substitute himself, arguing that few would now be the remnant of his days on earth. The Druids were resolute, and would listen neither to entreaties nor arguments. It would be profane, said they, impatiently, to contravene the choice of the gods. The veteran then approached the victim, sobbing forth, ineffectually, words of encouragement, while the salt tears silently crept down his own stern rugged cheek, and bedewed his beard. It was his father, and the youth an only son. In the midst

of the mournful preparations, suddenly the hoarse sound of a conch was heard; a conch formed of a hollowed stone, from the top of Silbury Hill.^a Another—and another; some imminent danger was at hand. Druids, Druidesses, soldiers, and generals, were immediately on the alert. A piercing cry echoed through the circular pillars—the enemy is upon us. The victim, in the midst of this confusion, remained fastened to the altar, and forgotten—no, not forgotten, for one had remembered him, while Druids, Priests, and Priestesses, sought safety in flight. While the fog cleared up and displayed the Roman eagles within a stone's throw, as it were, of the temple; while the British generals were shouting to their men to arm; a single moment sufficed for the venerable old soldier to creep up, unperceived, and to sever, with his rude sword, the cords which bound the victim.

^a *Beauties of England and Wales*, vol. xv., p. 2.

CHAPTER V.

EVERYTHING betokened the surprise of the Britons; all was hurry and confusion. Nevertheless the generals did all in their power to restore order; every command was given with a calmness scarcely to have been expected from such a state of affairs. The coolness and decision of the officers restored confidence in the men. Whatever might have been the boasted discipline of the Romans, nothing could exceed the calmness and courage of the Britons when the first surprise was over. The utmost alacrity was shewn in drawing themselves up in battle array; the war chariots were brought out from their positions behind the temple, and a large body of cavalry emerged from the same quarter; while dense masses of infantry rapidly assembled. These threw off their upper garments, and presented their naked bodies, painted with woad,* exhibiting tattooed imitations of all conceivable and inconceivable kinds of frightful monsters, on their shoulders, knees, backs, and stomachs, which made a most formidable appearance, sufficient to strike terror into the hearts of those to whom such a

* See Lingard's *History of England*, vol. i., p. 19, and other historians. Pliny's *Natural History*, lib. xxii., ch. i.

spectacle was presented for the first time. A long spear, a shield made of ox-hides, and a short sword affixed to the waist by a girdle of green withy, formed the whole of the accoutrements of the masses. A few, selected for their experience in slinging, were seen with slings, formed of the bark of the willow, and a bag of smooth stones pendent from the neck by an osier branch; while a hatchet of flint,^b fixed securely into a handle of wood, completed the total of their equipment. While these preparations were going forward, the Druids and Druidesses had barely time, in their fright, to escape to the neighbouring forests; into the unknown intricacies of which, no Roman army, however courageous, would have ventured to follow them; famed as these forests were as the habitations of dragons, griffins vomiting fire from their mouths, and other supernatural monsters, in the supposed existence of which, it was the policy of the Druids to keep up a superstitious belief.

Nothing could now restrain the impetuosity of the Britons. They rushed forward with most unearthly yells and shouts; not in a single body, but forming themselves into several detachments, under distinct leaders. By rapid movements they attacked the Romans simultaneously, at several points.

This desultory mode of attack was attended by a success not generally to be looked for by more experienced strategists; for the Romans, so accustomed to march in order, and never to deviate from their

^b Hatchets of precisely the same nature were discovered by Captain Cook, among the natives of New Caledonia, in 1774, and are figured in the 4to, edition of his *Voyages*, 1777, vol. ii. pp. 120, 121.

ranks, except at the word of command, were quite unprepared for a shock, coming unexpectedly, at the same time, from all quarters, and were, at first, thrown into confusion. The Britons, taking advantage of the well known undulations of the ground, were enabled to creep up on one side, unperceived; and by availing themselves of by-paths in the forest, were able to pass to the rear of the enemy, on the other side, and so to hem them in within a space almost too small for their manœuvres.

The first astonishment at the appearance of the elephants being over, the Britons exhibited no more fear of them than if they had been accustomed all their lives to such a mode of warfare. The rout of the Romans would have been complete, had they not been rallied by the Emperor Claudius, in person, riding among them with his staff, and appealing to their well known courage, bidding them remember Rome and the Roman name, reminding them of their former victories, and promising them all the pageantry of a gorgeous triumph. Meanwhile, in the centre of the field of battle, the British leaders were driving furiously here and there in their war chariots, each drawn by two small,* swift horses, with shaggy manes and flowing tails, snorting out defiance to the enemy, and appearing to enter, like their drivers, into the full spirit of the fray. These fiery little animals were harnessed by a single thong of leather over their backs, supporting the traces, and fastened to the splinter bar of the chariot, which was drawn by a long and strong pole,

* Xiphilin, ex Dione Nicæo, in Sever.

having affixed to the end a most formidable pike. The chariots were also armed with long sharp scythes,^d attached to the axletrees. Apparently without preconcerted plan, and yet with most deliberate design, and with such impetus, did the charioteers drive forward, that at every attack the scythes mowed down the Roman soldiers by dozens; inflicting wounds which, if not fatal, at least disabled them for the rest of the engagement, and many of them for life. The scythes being fixed just at the axletrees of the wheels, were of height sufficient to sever the sinews of the legs of the Roman soldiers; performing for them that operation which is known by the name of ham-stringing. Round and round did the charioteers guide their vehicles; now running in a straight course in the midst of the enemy; then suddenly pulling up, and wheeling to the right, or left, as the case might be, and continuing their course in that direction; or turning short round and galloping frantically back, in the direction from which they had come, upon the track which the enemy had meanwhile filled up. In short, they fought in such a desultory manner, that it was impossible to say what would be their next move, or where they would next appear. Like a modern congreve rocket, or like forked lightning, they appeared here, there, and everywhere, in a moment, to the consternation of the well packed and solid squares of the Romans. The charioteers, holding loosely in their hands the long reins, at the end of which was a thong, lashed their steeds to a

^d Pomp. Mela., lib. iii., ch. vi.

fury; then suddenly pulling them up with a jerk, became themselves the combatants, for they were, in fact, some of the leading* chiefs of the British army. Nothing could exceed their courage, resolution, or agility. At times, dismounting from the chariots, they ran along side of their horses, and holding on with the left hand to the shaggy mane† of the off horse, they cut and slashed with their right at the foe knocked down by the scythes, and dealt a powerful blow at the falling enemy. Again they stepped over the light splash board, and ran nimbly as cats, or monkeys, backwards and forwards, along the pole of the vehicle; striking first on one side and then on the other with their spears. At times they charged furiously down a steep declivity, and yet were able to pull up short in the midst; and when expected at the bottom by the anxious foe, they suddenly wheeled round, and appeared elsewhere, where their presence was least looked for. The elephants which, at their first appearance, struck terror into the horses, soon ceased to be an object of alarm; and the boldness which inspired the drivers, seemed, by a magic influence, to be communicated to the horses also, and they hesitated not to come to a charge with the very elephants themselves. The rapidity with which the charioteers wheeled in and out, effectually prevented these slower moving animals from dislodging them with their trunks—as they were fully disposed to do—and dashing them under the wheels of their own chariots, or trampling them

* Tacitus, *Life of Agricola*, ch. 35-36. *Cæsar De Bell. Gall.*, lib. i., ch. xlviii.

† *Cæsar De Bell. Gall.*, iv., ch. 29.

under their feet; while the scythes coming in frequent contact with the elephants' legs, caused them to pour forth unearthly bellowings, sufficient to have alarmed any horses or men, gifted with less resolution than those with which they were then engaged.

But where, in the meantime, were the British archers—those archers for which this nation has been celebrated from the earliest antiquity? They were not idle; but showers of arrows^s fell incessantly in the Roman ranks, slaying here, and wounding there; so that few, comparatively, escaped an injury of some sort. Thousands of arrows having been hitherto expended in vain against the thick hides of the elephants, and fallen harmless to the ground; a flint, at last, hurled from a sling,^b whether by accident or design, pierced through the eye¹ of one of these majestic animals, sank deep into its brain, and levelled it with the ground. With a shrill cry, and deep drawn breath, the noble creature fell on the plain with a crash; scattering its riders on either side, and breaking into fragments the turret on its back. Some were crushed by the weight of the ponderous animal; others, as by a miracle, escaped. Great was the consternation of the Romans on witnessing this catastrophe; great the lamentations of the Emperor, on seeing one of these noble beasts, on which he had fixed the pride of his heart, levelled with the dust. Little time, however, was

^s Ossian's *Poems*, v. i., p. 43, quoted by Dr. Henry, ch. v., p. 145.

^b Leland's *Collectanea*, by Hearne, 8vo., 1770, vol. i., part i., p. 64.

¹ Pliny speaks of an elephant having been killed by a single blow of a javelin through the eye.

allowed for regret; the engagement had become too serious to permit of any other considerations than how to rally the troops, who were already beginning to give way on seeing the fall of one of their towers of strength, and, struck with superstitious fears, were already disposed for flight. Full occupation was now given to the Emperor and his generals. Many appeals to their well known courage were necessary to bring back the soldiers to their allegiance. The battle was well nigh lost to the Romans, when, upon the tops of the distant hills, in two different directions, east and west, were descried the grateful sight of silver eagles, lighted up by the setting sun. Those galleys which had been dispersed during the gale, in crossing the Channel, lighted, as it was said, by a meteor in the heavens, had, after much peril and difficulty, landed their troops upon the east coast.* These troops, had worked their way across the country by following up the course of the Thames; and, having worsted in several skirmishes the enemy whom they happened to meet, and taken Camalodunum, one of the royal cities, almost without a blow, now forced their way forward under Ostorius Scapula, with the design of effecting a rendezvous with Plautius, at the head quarters at Glevum. Following the line of downs, which extended across the island from east to west, they came up most opportunely, at the moment when victory hung in suspense. At the

* Some historians have placed the landing of Claudius' army on the east coast and some on the south; thereby perplexing general readers, who have not discovered the solution of their difficulty in the probable dispersion of the Roman galleys during the storm.

same time the cohorts, under Anlus Plautius, advancing from Glevum, and uniting with those of Vespasian from Corinium, crowned the hills to the north-west. Most welcome did these re-enforcements appear to the yielding Imperialists; nor was it difficult for the talented generals, to see with a glance the straits in which the Emperor was placed, they therefore advanced at the greatest speed. The Britons, on their part, were not slow to perceive the turn which these fresh troops would give to the battle; and feeling that they would be hemmed in between three armies, two of which were quite fresh and ready for combat, while they had for hours sustained the most heroic conflict—without expecting any re-enforcements on their side—there was no alternative but to retire or yield. A retreat, happily, was open to them; they had, with great foresight, retained possession of Savernake Forest, and upon that point they were able to fall back in order. No time, however, was to be lost, if they would effect an honorable retreat with their front to the enemy. The forest was gained: and before there was well time for the Roman army even to think of what was to happen, the flint axes of the Britons were out, and employed in felling the trees¹ on all sides. A most formidable barricade was speedily erected, which it was impossible for the elephants and cavalry to surmount; and it would have required more than ordinary daring for Roman infantry to follow the enemy into those dense labyrinths of forest, so well known to the aborigines,

¹ For the way in which the Britons entrenched themselves behind felled trees, see *Cæsar De Bell. Gall.*, lib. v., ch. 9-21.

but suggesting a superstitious dread of all kinds of malevolent spirits, pitfalls, and ambushes, to an invading foreign army.

Safe were the Britons in their woody fortresses; and now the Imperial troops, for so many hours engaged, were only too glad—as the sun was then rapidly sinking below the horizon—to avail themselves of a respite from the fatigues of the day. The newly arrived troops were most useful in rendering every assistance to the wounded, and in burying the dead. Lofty tumuli,^m beneath whose smooth turf lie mouldering the bones of many a gallant Roman, mark, to this day, on the Wiltshire downs, the scene of many a bloody struggle.

Highly creditable to the Britons was the result of this famous engagement; and, verily, the Roman arms had succumbed that day to British valor, but for the arrival of re-enforcements; and then, and only then, did the British army commence a most honorable and orderly retreat, worthy of any page of history, and of the most illustrious troops.

And who among the Britons was distinguished for the most remarkable prowess? It was one who—as yet but a youth, and on whose beardless chin the down was only beginning to give the promise of a robust manhood—habited in a white robe, and bearing an oak leafed chaplet on his head, was seen rushing on all sides, and performing pro-

^m The Wiltshire downs possess earthworks and tumuli, or barrows, or burying places of the Britons, Romans, Danes, and Saxons. See *Diary of a Dean*, by J. Mereweather D.D., Dean of Hereford, London, 1851. pp. 23, 24.

digious deeds of valor, apparently beyond his years and strength; who when he saw, in the midst of the honorable retreat of his countrymen, an aged warrior felled to the earth by a severe wound from the broadsword of a vigorous Roman soldier, required but an instant to transfix the enemy with his spear, and, seizing the prostrate body of the veteran, bore off triumphantly into the forest—in the sight of both admiring armies—the all but lifeless corpse of *his Father*.

CHAPTER VI.

THE object of the Britons now—seeing the large re-enforcement of the enemy, and their manifest superiority in point of discipline and military tactics—was to augment their own forces by a junction with their Cymbrian fellow countrymen, (called by the Romans, *Silures*) who dwelt on the other side of the river *Haffren*, which afterwards became latinized by the name of *Sabrina*, and is now known to us as the Severn. A few days' march across the down country—for the tract of the downs extended then from Avebury to the ridge of the hills now called the Cotteswolds, which overhang the Vale of the Severn—would liberate them, for the present, from the pressure of the enemy; and could they but effect a junction with the Silures, before they were again brought into action with the Romans, they would be better prepared to encounter them. Forced marches therefore must be the order of the day. They were in their own country, and in light marching order; they were acquainted with every undulation of the ground; their commissariat was readily supplied, and their wants were few. The enemy, on the other hand, had everything to procure, and they were encumbered with baggage. The Britons, concluding that

the elephants were animals slow in march, calculated, naturally enough, that they should be able to join forces with their Cymbrian brethren before the Romans could again bring them to an engagement. Not that their courage failed them in any respect, or that they were in any way dispirited; but it was impossible to avoid seeing that they were now outnumbered, and must be overpowered by the superior military science of the enemy; especially as they now learned to their dismay, for the first time, what they considered to be the base defection of Arviragus. Accordingly, the British army, refreshed by the night's rest, and having the thick forest between themselves and their foe—which the Romans had not dared to penetrate, even by means of spies during the obscurity of the night—and having thereby gained some hours start of their adversary, were rapidly retreating, nevertheless in good order, towards that territory where they expected to find friendly hands and hearts. Though alas! sadly divided were the councils of the British chieftains, or never had the Romans, with all their superiority of military tactics, subjugated their country. The cock fights best on its own dunghill; and so is it with nations. The invaded party has a natural advantage over the invader, unless some treachery within, or ill advised councils, give an advantage to the enemy.

The Britons had, on this occasion, miscalculated their advantages, in supposing that they had stolen a march upon their pursuers, whose extraordinary activity they had much undervalued. The extreme order, method, and regularity with which the Romans conducted their move-

ments, made their march actually more rapid than it appeared to be. There were no more halts than were actually necessary: there was no straggling here and there for forage or plunder; for the one had been abundantly provided by the excellent foresight and management of the active young Sitarch, Rufus Pudens; the latter had been strictly prohibited by the orders of the Emperor, which were implicitly obeyed. The discipline of the army was admirable. Whatever there was of plunder, in the shape of gold chains and metal rings, which could be collected from those slain in the battle, was left to be gathered by officers appointed for that purpose; the Emperor having promised a fair share to each officer and soldier, at the close of the campaign, in proportion to their rank. The army put too much confidence in their Emperor to doubt for a moment the fulfilment of his promise; and order was preserved without the slightest difficulty. They were soon upon the track of the receding Britons, who, unaccustomed to the same amount of discipline, and under commanders of divided opinions, having no pre-arranged commissariat, and halting here and there to forage, lost all the advantages which a superior knowledge of the country had given them over the Romans. Two days' march, performed without any extraordinary press, and conducted with the most perfect order and regularity, brought the latter again within sight of the British forces, drawn up upon the plain, between five and six miles west of the camp which Vespasian had established several months previously at Caercorin. This place was a stronghold of the Dobuni, whom Vespasian had expelled, and had latinized

its name by the more euphonious appellation of *Corinium*;^a though some of his soldiers, from the stony nature of the soil, or perhaps from the stubborn resistance they met with ere they wrested it from the hands of its rightful occupants, were inclined to call it ^b *Duro-corinium*.

Not far from this point another most obstinate engagement took place. The utmost spirit and determination were shewn on both sides. The Britons had again chosen their ground with the greatest judgment in reference to their mode of tactics. Dense woods, and innumerable dells, or ravines,^c were immediately to their front, in which, in case of a reverse they would be secure from pursuit. Gallantly, however, they abstained from further retreat, until they had once more come to a hand to hand struggle with their adversaries. Four tumuli,^d at intervals, in a plain of two miles square, still mark the locality of a well contested engagement.

In this battle, the energies of both armies were called forth to the uttermost. Every plan of attack and defence known to each party was put into active requisition, and modes of warfare were adopted by the Romans until that

^a Now called Cirencester.

^b It might have been so called from the river *Dur-corin*. *Dur*, or *Dor*, signifying water in the British language. It is now called the river Churn, a tributary of the Thames.

^c Sapperton Valley, Pinbury Park, Gulph Valley, Edgeworth, Miserden, Denway, &c.

^d Barrow Tynning, Haresdown Hill—so called from the *aræ*, or altars, erected to the manes of the dead—Inwards Brake, and Windmill Tump.

period unknown to their less skilful enemy. For the Romans, dreading the chariots, armed with scythes, of which they had had such fatal experience on the previous battle field, determined to be no more subjected to that inconvenience. Whenever, therefore, they perceived the attempt at any combined charge on the part of the charioteers—which on this occasion they seemed to have adopted, contrary to their more usual mode of separate and uncombined attacks—they suddenly, and with perfect order, formed themselves into dense squares; at the same time, elevating their broad shields upon their backs, they presented such a solid mass, as it were, of human masonry, (having in appearance the shape of an immense tortoise, from which animal this movement took its name of *testudo*), that the British charioteers were able actually to drive up one side of the square and down the other, without finding a single aperture through which they might thrust their long spears, or an interstice through which they might fell one of the enemy with their swords or battle axes of flint. Over the backs of the enemy they drove, without making the slightest impression, though they gallantly returned again and again to the charge. At last, worn out by their own exertions, they were compelled again, in spite of themselves, to turn their backs upon the enemy in orderly retreat; though not until hundreds on both sides had measured their lengths in the dust, and left the fields of Rodmarton, to testify still, by its barrows, to the spot where Roman and British valor had struggled so earnestly for the mastery.

The Romans, now so close to the camp which Vespasian had constructed, were glad to retire and recruit themselves, before they followed up any more such doubtful victories. After so fatiguing a day, and well sustained a fight, it was thought more prudent by the Emperor that the generals should halt the army for a few days at Corinium, in the camp which Vespasian had so beautifully organized, but which had of course to be considerably enlarged, to admit within it such an unexpected addition to its forces. The site of this camp had been judiciously selected by that noble general on the banks of a clear and gentle flowing stream, called in the British language *Dur Corin*, and now known by the name of the Churn. It was not held to be advisable to follow up the Britons in their retreat, on account of the *innumerable dells, and steep woody defiles, through which they drew off their troops towards Sabrina's vale.

On the morning after the engagement, Rufus Pudens and Vespasian met in the forum of Corinium. "All hail Vespasian," said the young commissary saluting the general; "I hope that you are none the worse for the fatigues of yesterday's operations; our troops fought well and bravely. We owe to your exalted genius, worthy commander, the welcome introduction on this occasion of that valuable manœuvre, the *testudo*, which our gracious Emperor would probably never have thought of; for with all his

* It was from these ravines that the ancient inhabitants of Gloucestershire were called *Duffen*, or inhabitants of dells. The name became latinized by the Romans into *Dobuni*.

bravery, and all his kindness to the soldiers, certainly command in the field is not his forte. How well and readily did the troops fall into square, though they had not been previously drilled to this manœuvre until your arrival. The chariots of the enemy could make no impression upon the strong backs and broad shields of our soldiers, forming as they did a perfectly impenetrable coat of mail: it was famous to see the British scythes rendered so utterly useless."

"I thank thee Rufus," replied the general, "for thy kind inquiries. I have fairly recovered from yesterday's fatigues, though I confess the battle had gone hard with me, and the army had well nigh lost its general, but for the gallantry of my own son, 'Titus, to whose vigorous arm I owe my life. Had he not stood over my prostrate body, when rolled in the dust by one of the charges of the Britons, and defended me from their spears, I had now been numbered among the dead. But you flatter me my young friend, when you speak of me in such terms of praise. Beware, however, how you disparage the Emperor; allow me to suggest more caution in speaking of one in so high a position. A few words omitted, or inconsiderately spoken, of those in exalted positions, have ere now cost the life of the offender. I venture to throw out this hint as a matter of the purest friendship, having myself had long experience of human nature."

'Suetonius, in *Vespasian*.

Rapin's *History of England*, fol. p. 14. Dion Cassius, 60.

Josephus remarks upon the great strength and powerful frame of Titus.

“Indeed, my noble general, you mistake me doubly. In the first place, I condescend to flatter no man; what I said with regard to your military talents, I said because it was true; and to your introduction of the testudo, on this occasion, I attribute our yesterday’s victory (for so I think we have a right to call it) and our present repose, which I venture to say will not be broken in upon for a considerable time. If I mistake not, the Britons have had enough of war for the present. They were doubtless much astonished and perplexed at the application of the novel manœuvre: and I suspect it will take them some little time to recover their surprise, sufficiently to venture again on a pitched battle. And, indeed, I have no hesitation in saying that, with all our excellent master’s qualities, which none can appreciate more than myself, distinguished generalship is not among them; and, thinking so, I have no reason to conceal my thoughts. I have learned from my master, Zeno, that flattery and falsehood are abominations to an upright man. I feel fully confident that if the Emperor heard me himself, he would sufficiently understand my motive, and would not take undue advantage of words spoken from the conviction of an honest heart. I trust that my loyalty to my Imperial master has been sufficiently conspicuous in my deeds.”

“Indeed, my gallant young friend, no one doubts either your courage or your loyalty, which are unimpeachable. I meant only to warn you against that fickleness in human affairs which is less understood by those who are young in years, than by those who, like myself, have had more experience in the turns of fortune. You have already mounted

several rounds up the ladder of success, and it is but natural that many will be jealous of the rapid progress you have made in the Emperor's good opinion. Being envious of the distinction you have gained in the army at your early years, they would readily detract from your character, gladly catching at any words which might drop from your lips, if, by reporting them at head quarters, they could misinterpret them before the Emperor to your disadvantage. Truth, however highly you may value it, we know can be so easily distorted by ingenious persons, that it will still appear truth; nevertheless the slightest deviation from it might work seriously to your detriment."

"Your kind advice, my dear friend, patron, and monitor, is received by me as gratefully as it is meant kindly on your part. Still, by my deeds, and by my words, I am content to stand or fall; and little should I merit the name of Pudens, which some of my friends have been pleased to give me, had I ever cause to blush for an ill-advised act or deed."

"Though I cannot quite enter into your views, Rufus," replied Vespasian, "I cannot but honor your manly and noble sentiments; but I fear that, however distinguished an officer you may become, you will hardly be brought to season your language with sufficiently honied words to make a good courtier."

"If, Vespasian," returned Rufus, "it be necessary to dissemble, in order to become a courtier, I feel that I have no place in the Imperial Court; and I trust that the Emperor will always give me such active employment

elsewhere, as shall exercise the powers of my mind and body, without requiring any attendance about his person."

"Well, Rufus, I suppose you know best your own powers and duties; and now I would propose to you a ride this fine morning, over to the new station, or post house,^a which I am building about five miles from this camp. The Proprætor has committed to my charge the formation of roads, and the establishment of post stations, at suitable distances from each other. Wherever it was feasible, I have availed myself of the British track roads;^b especially of that main line, called, in their language, the *Ackman Street*,¹ so named, as I understand, from one of their kings, of ancient Punic race; for these Britons pretend to a very ancient Phœnician origin, which, I confess, appears borne out in their language, in which I trace many words bearing a considerable analogy to our own ancient vocabulary. I trust, with a little time and patience, to get these roads well paved, and fit for

^a Houses were everywhere erected by the Romans at the distance only of five or six miles; each of them was constantly supplied with forty horses.—Gibbon, ch. ii., p. 82.

^b Belinus filius Molmucii quatuor regales vias per insulam fecit—quorum prima et maxima dicitur Fossa—per Circestriam, Coteswold, &c.—R. Gale, *Essay on the Four Great Roman Ways*, in Hearne's *Leland*.

¹ Acmon, or Acman, was the first prince of Cymbrian race.—*Universal History*, fol., vol. ii., p. 257-8.

Some, however, think that this road did not obtain this name until the time of the Saxons; and that it was called Ackeman Street, from its leading to Ackeman Chester, or the City of Invalids.

our chariots and post horses.¹ The *Via Fossata*, with which I have taken some pains—having raised it considerably above the level of the plain, and arranged that it shall be thoroughly well drained, with ditches on both sides—will particularly interest you, as Commissary-General, whose duty it is to see that the army be regularly and sufficiently provisioned. We employ a vast number of the prisoners whom we have taken in battle, on these works; and have formed an army corps of these barbarians, commanded by Roman officers, under whose orders they do their work efficiently and well. They already handle their spades and pickaxes with considerable skill. I am particularly anxious to push on the works, especially the line which leads from hence to Caerbadon, which our people call *Aqua Sulis*,² and which has been long celebrated among the natives for its medicinal waters and baths; as it will be very important that we should avail ourselves of these excellent restoratives for our soldiers, who have suffered considerably from pains in the limbs, contracted in this damp and woody country. It is delightful, therefore, to get out a little into the fine, healthy, bracing downs, over which I am going to conduct you, passing the scene of yesterday's conflict, where we shall find our men burying the slain, and attending to such of the wounded as they were unable, at the time, to carry off from the field of battle. The other line which I am anxious to push forward with the greatest speed, is that which leads towards Sabrina's river and the territory

¹ Bergier, *Histoire des Grands Chemins de l'Empire Romain*, lib. ii., ch. 1-28.

² Bath.

of the Silures, our boldest and most inveterate enemies. It is from thence that Caractacus draws the greater part of his recruits; and much trouble, I augur, they will give us yet. Near the point of junction of these two great military roads, I propose to erect a suitable station, where a post master shall reside, with a sufficient military force to secure a free passage for our provisions. My idea is, that there should be minor posts about every three miles on the road, where the station master should have a farm, on which he could grow corn, for the supply of the troops and the horses which will be passing and repassing from one camp to another. I have already planned one station at Turris,¹ three miles from Corinium, which we shall pass on our road. You, dear Rufus, shall help me this morning to lay the foundation of a second at ^m Hocburgum. Our sappers are gone forward, and a pleasant ride across the downs will soon bring us to the spot."

"Aye, Vespasian, and to our appetites too," replied Rufus, "for, in spite of my philosophy, nature enforces

¹ Trewsbury, in the parish of Coates, anciently written *Tursberie*, from *turris*, a tower. The Romans made a strong camp here, with a double ditch. It is still called Trewsbury Castle.

^m Hocbury, in the parish of Rodmarton, at which place considerable Roman remains and coins were discovered in 1636; and the fact was noted in the *Parish Register* of that place. Further investigations were made in 1800, which were communicated to the Society of Antiquaries, by the late S. Lysons, Esq., Director of that Society. See also notice in Rudder's *History of Gloucestershire*, under Rodmarton.

Rodmarton was probably an advanced post from Cirencester, a Roman station.—Rudge's *History of Gloucestershire*, vol. i., p. 344.

her claims on these bleak plains; it is very healthy, and seems a likely country to supply us with abundance of provisions; it appears well adapted too for the growth of barley and oats; and the flocks of native sheep will furnish us with the meat and wool we shall require for our troops; while the neighbouring forests will give us plenty of fuel. But see! said the general, our conversation has already brought us to the spot. There are the tents of the pioneers who have preceded us, and, doubtless, have got all things ready. You, my excellent young friend, shall hold the plough which is to turn the first sod, as soon as the Augurs shall have pronounced the permission of the gods to proceed with the work. Here, soldier, bring hither that coulter,^a and place all things ready for the Sitarch-General, that he may mark out the site of the building. Have a sufficient number of pegs ready, and prepare a cord, that there may be no mistake in making our station to stand perfectly square with the road."

"I trust, Vespasian," said Rufus, "that we shall have a building of sufficient capacity to stow our forage, and accommodate our horses; while there shall be all suitable conveniences for the commanders, as they pass to and fro on their military duties."^o

"Fear not, Rufus; but, *Mehercle!* I need not repeat to you the old proverb, '*Ne sutor ultra crepidam,*'^p for no

^a Camps and stations were first marked out with the plough.

^o See Rudder's *Gloucestershire*, under *Rodmarton*, for account of the building, &c. Also *Archæologia*, vol. xviii., paper read by the late S. Lysons, Esq., May, 1808.

^p "Let not the cobbler go beyond his last."

trade seems to come amiss to you. You handle the spade with as much dexterity as you wield the sword."

"Nay, Vespasian, I fear that you are either indulging in a vein of sarcasm, or of flattery; and as you have so recently shewn me that you do not disavow those figures of speech, I hardly know what credit to give to your words. I certainly do take great interest in matters of this sort; and no success appears to me to attend those who do not give their minds to the work they have in hand, be that work what it may. I hold that a soldier ought to know something of everything; how, otherwise, would he be able to superintend and give instructions to those whose duty it is to carry out his commands? An officer, in my opinion, ought not only to know how to give instructions in even the most menial and practical works required of a soldier, but he should be able to do them himself. He ought to be able to erect his own tent, to clean his own arms, and prepare the soldiers' rations, not only as well as, but better than his subordinates; he otherwise allows them to be his superiors in those respects."

"I grant, friend Rufus," said Vespasian, "that there is a great deal in what you say, and indeed I did not flatter you at all, in the remark I made as to your dexterity; nay, I still more applaud it, now that I find that you have, upon principle, made yourself a master of the art of wielding the spade. It is a feeling which I should wish to encourage among my officers; and I propose to give prizes to those who shall excel in any handicraft, be it of masonry, or carpentry, or the planning and execution of buildings and

castrametation. It will be an encouragement also to the soldiers; who will respect, rather than despise, those officers who know what they are about; for they will then feel confident that they do not issue their orders from caprice, but from a thorough knowledge of their own duties. But what are you doing there? What are you groping for in that trench? You are surely not going to bury yourself alive in a grave of your own digging."

"Ah! Vespasian, I perceive you must have your joke at my expense, but I have unfortunately lost my ring,^a which I value as having been the gift of a beloved parent on the day when, by the Emperor's favor, I was admitted into the Equestrian Order. The intrinsic value, it is true, is not great, being made of steel only, but it is neatly executed, and mounted with a gem of some value, on which is engraven the soldiers tutelary deity."

"I am surprised Rufus," said Vespasian, "that you should continue to wear an iron ring,^b when your rank and position in every way entitle you to wear one of more valuable material!"

^a A ring of steel, of a Roman knight, was dug up here in the year 1800; it is figured in Lysons' *Reliquiæ Britannico-Romanæ*, and described in the *Archæologia*, vol. xviii.

^b The *jus annuli aurei* was the exclusive privilege of senators, magistrates and equites, while all others wore iron ones.—Appian. Originally, the Roman officers wore no rings but those of iron. Pliny (*Natural History*, ch. xxxiii.) particularly censures the introduction of those made of gold, as a useless luxury and innovation; and he says that iron rings were the emblems of such as would be good soldiers, and that none other were used in Lacedæmon to his day.

"No Vespasian," replied the former, "had not the ring been a gift from one whom I value, and had it not been among our nation a distinguishing badge of the rank of the wearer, which it is necessary to keep up, I question whether I should wear such a bauble under any circumstances. The simplest mode of distinction would best suit my views, having no desire to enter into that foolish competition, which is carried on by too many of our young Equestrians, as to who shall deck himself with the most costly gems. Some indeed almost ruin themselves for the sake of appearance; and some have proceeded to the absurd length of having rings of different weights and thickness, according to the season in which they are worn.* But, independently of my regard for the ring for the donor's sake, there is another reason why I should not altogether like to lose it. One cannot say what effect it might have upon the soldiers if they should see me without my accustomed badge. You know Vespasian, as well as myself, the superstitious light in which they view every loss, and they would attribute its absence to some loss of favor, perhaps, on my part with the Emperor;† and so I should lose some of that influence with them which I had hoped to possess. Otherwise, a contempt for baubles of this sort, as you know, is a part of the tenets of our sect; for we do not allow ourselves to be borne down by any of the accidental losses or untoward accidents of life, as I trust will be shewn in the present

* Quintil., xi. 3. Juvenal, 1-28. Martial, xi. 59., xiv. 123.

† According to the *jus annuli*, those who were found guilty of any criminal offence were deprived of their rings.—Appian, 104.

instance; nevertheless, I would not too readily give up the search, as I should be sorry if any circumstance should shake my credit with that excitable and easily prejudiced class with which I have to do. At this moment, one of the soldiers, whose spade Rufus had used, advanced with a military salute, and remarked, that as his Excellency had so honored them by setting out their work, he and his companions would be proud to drink his honor's health.* With a strong injunction against the vice of intoxication, which Rufus thought it incumbent upon him to give—for his liberality and his real partiality for the military class, would not permit him altogether to withhold his largesse—a few small coins were speedily emptied from his *mareupium* into the hands of the bronzed veteran."

"Well Rufus," said the general, "the day is well nigh spent, and we shall have to hurry back to Gorinium ere night fall; so I fear we must even abandon the search, and trust that some honest soldier will discover and restore the lost trinket, before it shall have received any damage."

* Lest any one should think that this scene savors too much of more modern times, it may be remarked that this has been a custom in all ages; but for further information let them look to Plutarch's *Morals*, § *Anger*. Human nature appears to have been pretty much the same at all times; and whether they were Roman, Greek, British, German, Italian, or French, the *buona-mano*, *bottiglia*, *pourboire*, and *trink geld*, have always been impatiently looked for by the laboring classes, postillions, boatmen, soldiers, &c.

CHAPTER VII.

THE news of the successful engagement and the retreat of the Britons, had speedily reached the camp at Glevum. Special messengers had been sent by Plautius to his friends at head quarters, expressing the wish that the members of his Vice Imperial Court should come up forthwith to Corinium, to greet the Emperor, and partake of the festivities, which Vespasian had given orders to prepare in celebration of this triumph. Accordingly, all who could be spared from camp duty, the ladies also of the court, and their friends, hastened readily to join the Imperial cortege at that city. Litters, ^a borne by slaves, were prepared to carry the ladies; while officers, on horseback, accompanied them over the renowned Cotteswold hills to the newly built Roman city of Corinium; which had already assumed an appearance of grandeur, although its Roman origin could only trace back a few months. But Rome like the snail, always carried its home on its back. She multiplied herself everywhere, and the delights and amusements of Rome were already at Corinium.

^a Pilenta

Vespasian, who had a passion for theatrical representations, and for contests of the gladiators—believing that it tended to encourage the zeal of the military, and accustom them to feats of strength and valor—had, without loss of time, established an amphitheatre. True, that it could not vie with that glorious building which he was destined at a later period to establish in Rome itself; that magnificent colossal pile which, from the vastness of its proportions, subsequently obtained the name of the Colosseum; which has stood through the revolution of ages, and still stands, noble in its ruins, as a monument of the former splendor of Imperial Rome, then mistress of the world.

Still, it was, as a rustic theatre, replete with all that was necessary to afford amusement such as, in those days, people rejoiced in; and its remains are traceable down to the present generation. In this amphitheatre, the general in command of the garrison determined to give a surprise to the Emperor, and to the ladies of the Vice Imperial Court, who had arrived from Glevum to witness these ceremonies. The day opened bright and clear; the sun shone out upon the glittering eagles and standards which were pitched in the *via principalis*, or central street of the camp. From the junction of so many cohorts at one spot, these ensigns presented the appearance of a forest of trees, surmounted by eagles of supernatural brightness. All was joy and eagerness to see the sport, from the camp follower to the general himself, who showed the greatest anxiety that his exhibition should give satisfaction to the Emperor.

The theatre was formed of an extensive hollow, dug in the ground; the earth which was excavated being raised all round the sides, which were formed into steps serving for seats; and the green turf, which had been pared off at the commencement of the operation, being carefully replaced so as to form a soft and comfortable seat. And that no cold or rheumatism should be taken by the fair portion of the company which graced the assembly, skins of lions, wolves, tigers, sheep, goats and other beasts were spread upon the seats, which gave them all the reality as well as the appearance of luxury. Arbours also, formed of arched branches of trees, were erected, which again being covered with skins ^bafforded shelter and protection from the wind and sun; while, being open in front, they in no way impeded the view of the spectacle.^c A splendid tent in the centre of the circus, in that portion of the building—if building it might be called—which was named the *Podium*, (the place reserved for senators and distinguished persons) was appropriated to the Emperor, and one no less commodious and handsomely furnished was set apart for the use of the nobles and ladies of the Court; indeed, the theatre might be said to be one large bower, about which moved, in pleasing contrast, the handsome armour of the generals and knights of the Equestrian order, and the rich dresses

^b The *Velarium*,

^c An interesting description of a Campestrian Amphitheatre will be found in Evans and Britton's *Beauties of England and Wales*, vol. xi. *Monmouthshire*, p. 130.

Our Amphitheatre is noticed, and a view of it given, in Newmarch and Buckman's *Remains of Roman Art at Corinium*.

of the ladies, whose parasols^d and veils, of various hues, gave a pleasing effect to the scene. The common soldiers filled the upper *meniana*, or galleries, which were crammed as full as they could well hold.

Most condescendingly did his Imperial Majesty receive all the members of the Vice Imperial Court, saluting them with grace, and affably entering into conversation with those around him. A wide door at each side of the circus admitted, when necessary, the combatants and the animals which were destined to take part in the representations of the day. The seats, being raised considerably above the arena or pit, secured the spectators from all danger. Vespasian had determined to give his noble guests an unusual treat on this occasion. He had taken Rufus into his confidence, during his ride home on the previous evening from Hocburgum, and had ascertained that there were some of the elephants which had escaped any wounds in the recent engagement, and which, refreshed by a day's rest, would be ready to exhibit before the Imperial circle. The noble animals were introduced, decorated with the richest trappings; and, to the surprise and gratification of the Emperor himself, as well as to

^d Had we not the authority of Martial, we should hardly have ventured to represent the Roman ladies as equipped with these modern articles of female adornment.

“Accipe quæ nimios vincunt umbraculæ soles,
Sic licet et ventus, te tua vela tegent.
In Pompejano tectus spectabo theatro:
Nam ventus populo vela negare solet.”

Martial, lib. xiv. 28-29.

the delight of the multitude, calling forth shouts of applause, the leading elephant, a superb beast, with tusks of prodigious length, walked majestically in front of the Emperor's throne, and threw itself upon its knees^e before him, as though he was perfectly able to distinguish his Imperial Majesty among all the surrounding company.

The wonderful docility and shrewdness of instinct of these animals, induced them to go through exercises and evolutions, which were grotesque and amusing in the highest degree, at the bidding of their keepers. At one time, standing upon their hind legs, with their fore feet lifted, as if in an attitude of prayer; at another time they drew triumphal cars of ridiculously small dimensions, in proportion to the size of the animals by which they were drawn, in which were seated monkeys, as drivers, whose antics called forth roars of laughter from the spectators. At one time, the huge beasts would take a javelin^f in their trunks, and toss them in the air, catching them again on their tusks, then hurling them off, and catching them again with their trunks; lastly, they would walk with all gravity along ropes made of the twisted bark of trees,

^e Martial, *De Spectaculis*, xvii.:—

“Quid pius et supplex elephas, te, Cæsar adorat,
Hic modo qui tauro jam metuendus erat;
Non facit hoc jussus, nullo qui docente magistro :
Crede mihi, numen sentit et ille tuum.”

^f Martial, *De Spectaculis*, xix.:—

“Qui modo per totam flammis stimulatus arenam,
Sustulerat raptas taurus in astra pilas,
Occubuit tandem cornuto ardore petitus,
Dum facilem tolli sic elephanta putat.”

tightly stretched from one side of the circus to the other, which, to the human eye, appeared quite unequal to support their enormous weight.[§] It was curious to see how the instinct of these animals led them to bend down their heads to the ropes, first putting out one foot, and then another; and even smelling the ropes, as if to test the security of their footing, before they ventured to commit their gigantic proportions to the fragile path on which they were expected to proceed. Bursts of applause from all parts of the theatre accompanied this feat; and none were more interested than the Imperial party, among whom shone conspicuously our friends Pomponia and Claudia, who were full of admiration of the noble and majestic beasts, whose very existence had been previously unknown to them, except from hearsay. They could now realize the marvellous accounts they had heard of the wonderful instinct of these animals.

These feats being over, there was an interlude of ball playing,[†] by most skilful players, half-a-dozen of whom seemed to throw innumerable small balls, apparently in the greatest confusion, catching them now with the right hand, and now with the left, without ever letting one drop to the ground. Next, two large bulls were introduced from one side of the circus, their horns gilt, and covered with garlands, and from the other side of the

[§] For a very interesting account of the feats of these animals, in the Roman theatres, see *Library of Entertaining Knowledge*, vol. ii., on *Menageries*, page 300, &c.

[†] Martial, xiv., 46; vii., 72-9.

theatre were seen to rush in four immense mastiffs.^k Deep and loud was the baying of these animals, as soon as they caught sight of their opponents; while the bel-lowing of the infuriated bulls was enough to fill the spectators with alarm. Many were the hair breadth escapes of the dogs while they worried their gigantic enemies; and it was not until at least three of them had measured their length on the ground, desperately gored by the horns of their adversaries, that this part of the sport was concluded by the *Editor*, as the ruler of the games was called.

An hour was now devoted to refreshments, served in the Emperor's bower. This being over, His Majesty was pleased to signify to the ruler of the sports his gratification at the way in which they had been conducted. During this interval, many of the leading members of the Vice Imperial Court were presented to His Majesty, and were invited to partake of the repast provided. Amongst these, of course, Pomponia and Claudia occupied a distinguished place, and received many attentions from the Emperor, who made a point of rendering himself courteous and affable to all strangers of distinction.

^k The *Molossi Anglicani*, or English mastiffs, were of very early celebrity, and formed a part of the export trade from Britain to Rome. They are now rapidly becoming extinct; together, happily, with the purposes for which they were originally kept.

"Magnaue taurorum fractur collo Britanni."

And British mastiffs break the brawny necks of bulls.

Claudian,

Upon this occasion did the eyes of Pudens and Claudia meet for the first time. It would be difficult to say which was the most bashful of these two young people, upon the ceremony of their first introduction in the presence of the Emperor himself. It was doubtful whether the terms in which Plautius spoke of his young military friend, to his charming guest, did not excite as deep a blush on his countenance, as the presentation of so handsome and distinguished a young officer, occasioned a feeling of embarrassment on the part of Claudia. These first natural emotions, however, being over, there was so much innate good breeding on both sides, that the restraint of the moment soon gave way to a conversation, which each was so pre-eminently suited to render agreeable to the other; so many tastes and feelings did they entertain in common, which neither of them seemed to have any inclination to conceal. There was a frankness and honesty of purpose, an out-spoken expression of sentiments of the heart, without reserve, on both sides, which could not fail to be mutually appreciated.

Rufus had previously remarked these strangers from the opposite side of the theatre, where he was occupied in giving directions for the care of the elephants; and he had observed the respect paid by the Proprætor, Aulus Plautius, to these foreign ladies, who were no less distinguished for their birth, their education, and the refinement of their manners, than for their extreme beauty. They manifested that simplicity and gracefulness of demeanour, which is so very charming in the female sex; exhibiting a conscious dignity, and repaying attention with

a singular degree of modesty, combined with that amount of affability, which, though inviting approach, forbids any kind of over familiarity, levity, or indecorum. Rufus, though naturally shy, and more of a soldier than a lady's man, finding, for the most part, little to interest him in the ordinary gossip of the Roman dames, had no fancy for dallying, like many of his young brother officers, about the apartments reserved for the use of the ladies. As a soldier, and a stoic, he held that time so spent was thoroughly wasted from the sum of human life, which he considered to be allotted to man for purposes of marked usefulness.

The exhibition of the circus he did not view exactly in this light; he considered it as a means to an end; that end being, the training of the soldier, and accustoming him to witness feats of arms, and trials of strength and agility. He held that, with some exceptions, these exhibitions taught a lesson of life, and, therefore, deserved his encouragement. The conversation between our hero and heroine, as is usual in such cases, soon turned upon the scenes before them. The admiration of Claudia was lavished upon those noble animals, the elephants, which might have been said to have thoroughly distinguished themselves on that occasion. Her wonder and surprise were expressed in terms at once so naive, and yet so intelligent, that with perfect modesty, though, in fact, quite undesignedly, her observations conveyed a gratifying compliment to Rufus himself, so that he could not do otherwise than acknowledge with a graceful salutation, a remark so flattering. And our friend Rufus, who would

have rejected, with virtuous indignation, a compliment from a male friend, drank in, with inward satisfaction, the well timed and delicate sentiments which proceeded from such fair and gentle lips. But it was, at the same time, so evident that there was nothing personal in Claudia's remarks, that they came with double force, and told with touching effect, upon one by whom direct flattery would have been discarded in a moment. Claudia, without, in fact, any idea as to whose care the elephants had been confided, made many pertinent remarks as to their sagacity and intelligence; observing what a deeply interesting charge it must be, to superintend and train animals of that description, which evidenced an intelligence almost equal to the powers of the human mind; and exhibited traits of memory, of reflection, of docility, and affection, quite astonishing in a brute of such colossal and unwieldy proportions. As Claudia had never seen animals of that kind before, she paid particular attention, and made many minute inquiries about them; and so having engaged Rufus upon a subject of such interest to himself, it was no wonder that the conversation became animated, and that sentiments were exchanged between two persons, of no ordinary minds, in which frivolity had no place, and whose grand object in conversation was to gain information for their own improvement, or to impart it for the benefit of those with whom they conversed.

"In what a vast variety of ways," remarked Claudia, "has the Almighty power been pleased to represent life. How amazingly has he diversified its forms, from the minute insect now crawling over this beautiful flower,

(Rufus had gallantly presented each of the ladies with a bouquet of the choicest flowers which the fields and hedges then produced), to that stupendous animal, whose performances have so much astonished us. It is most interesting to trace the works of providence to the hand which produced them; which was enabled to design and execute the harmony of this beautiful world, from the concurrence of such a variety of different materials."

"Is that," said Rufus, a "train of thought you frequently indulge in? Do you really take a delight in such problems, and seek to trace up nature to nature's God?"

"What can be a more pleasing occupation for an intelligent mind, for one who owns a creative and superintending providence," replied Claudia.

"Alas!" said Rufus, "how little do the ladies of my country employ their thoughts on matters of this nature. Processions, shows, dress, and vain gossip about their neighbours are the chief topics of their conversation. But do you, indeed, entertain the opinion that there is one all pervading and superintending deity, the maker and contriver of all things in heaven and earth? I imagined that your Druids taught their followers the belief in many gods."

"That is not their teaching," returned Claudia; "they have many names indicative of the various attributes of the same Almighty power, signifying the different conditions under which that power may present itself at different times. Now, as the God of creation, then as the God of vengeance; at other times as the God of light,

the God of war, or the God of peace. It is an error to suppose that the Druids worship many gods; they worship one great God, but admit many subordinate spirits, or emanations, from this one principal divinity."

"Our views, Claudia," said Pudens bashfully, "appear to be identical on this subject; it is very much what we stoics hold. I had little idea that I should find among your people, views so nearly allied with my own."

"Nay," said Claudia, "I was speaking rather of the tenets of the Druids than of my own opinions, and I doubt not but that you would find some essential differences, were you to enter more closely into a comparison of our views. Alas! I fear that grievous errors are still entertained by both Romans and Druids. We have recently had among us, as visitors from the land of Judæa, men of vast learning, far superior to our priests, and capable of combating their most abstruse mysteries: men possessed of powers of speaking freely every language under the sun; men capable of confirming their doctrine, by signs and miracles following; men who spake with an authority, and not as our Druids; men who have shewn the vanity and falsity of our worship. I confess, that such was the force of their reasoning, such their irresistible arguments, that my dear friend Pomponia and myself, have become quite convinced of the errors of our former religious views, and they have stimulated us with the desire of further instruction upon these important points. In the meantime these venerable men have left with us a most valuable book, or rather a series of books, written by holy men

of their country, containing the history of the creation of the world, and revealing the hopes and destiny of mankind; so interesting, indeed, that a whole life would barely suffice for its study. They left us, also, a smaller book,¹ which professes to be the completion of the former work, and the fulfilment of predictions therein contained. Its title is striking, and alone would induce a perusal. They call it *Glad Tidings*, or *Good News*,^m because it shews the good will of God manifested towards the human race."

"You most deeply interest me Claudia," said Pudens; "it is a subject to which my thoughts have often involuntarily turned, because I have questioned in my own mind whether it could ever have been the design of the Almighty Being who created us, to leave us in the ignorance in which we appear to be, both as to our present and future destiny. So many are the oppositions of science, and so different are the views of philosophers, that one scarcely knows which to follow; moreover, their opinions are so utterly inconsistent and contradictory. I have always had an impression on my mind that the Supreme Being cannot have left himself altogether without a witness, and that there must exist, somewhere, a deposit of his will and purposes. I have, heard, indeed, of the men you speak of, for some of them have even visited Rome; but, then, I have also understood

¹ St. Matthew is said to have written his Gospel, A.D. 42; and St. Mark, A.D. 45.

^m *εὐ αγγέλιον*.

that they are men whose lives and opinions are altogether spoken against. I have heard of them as low born men, followers of a certain seditious fellow who pretended to be a King, while in fact he was a slave, and was at last put to a slave's death, as a punishment for violating the laws of Rome. But as a search after truth should be the object of every true philosopher, I am desirous of hearing you again on this matter, should circumstances permit. I fear, however, our interesting conversation must terminate for the present, as the trumpet sounds for the admission of the gladiators; there you will see an exhibition of skill of arms, in which many of our Roman dames take immense interest, rewarding with the most marked applause, and sometimes with more distinguished favor—presents of garlands and costly jewels—the victors in these games. But, I must away to my post. Fare ye well ladies," said Rufus, retiring with a most courteous and deferential inclination of the head to the ladies, and with a military salute to the Emperor and officers of the Imperial bower—a graceful and becoming blush mounting at the same time to his cheek—he retreated to the opposite side of the amphitheatre.

To say that Claudia did not follow him with her eyes, or that a sudden thought did not flash across her mind, that she hoped no harm would come to so interesting a young man, (whose conversation was not only so agreeable, but so different to that of the young Romans she had hitherto met) from his contact with those huge animals, and those wild savage gladiators, assembled to afford sport to that frivolous and sight loving people, would be to say

that which it was unnatural and unreasonable to expect. But little time for surmisings of this sort was allowed, for the curtain, temporarily cast over the arena, was withdrawn, and in walked the gladiators, ready equipped for the exhibition, matched in pairs; their swords having been first examined by the *Editores* to see whether they were sufficiently sharp. After they had walked in procession round the arena, armed with their appropriate armour, the *Andabata*, with their helmets without apertures, were led in blindfold. Then came the *Dimacheri*, who fought with two swords. Then the *Mirmillones*, whose distinguishing badge was the representation of a fish surmounting their helmets. Next the *Laqueatores*, who carried a noose, or lasso, to throw over the heads of their enemies. Then the *Retiarii*^a who carried a three pointed lance, called a *tridens*, or *fuscina*, in one hand, and a net which they endeavored to throw over the heads of their adversaries in the other; their dress was a short tunic, and their heads were bare. The *Secutores* came next, whose business it was to fight with the *Retiarii*. Then came the *Essedarii*, in their chariots, two and two. At last came the *Rudarii*, or veteran gladiators, who, on retirement from public business, had been presented by the *Editores* with a *rudes*, or wooden wand, as the badge of their office: it was their duty to stand by and see that all was conducted fairly, and according to the gladiatorial chivalry of that day.

^a A good description of the Gladiators is given in Smith's *Dictionary of Greek and Roman Antiquities*; and their mode of fighting is represented on the tessellated pavement discovered at Bignor, in Sussex, and figured in Lysons' *Reliquiæ Britannico-Romanæ*.

At the first onslaught, which commenced at the sound of trumpets, the combatants engaged with wooden swords only; and as long as this lasted—while many feats of dexterity and agility were displayed—there was nothing to shock the nerves of the most sensitive person. To witness the *Andabatae* fighting blindfold, and striking at random, now in the air, now against the sides of the arena, and occasionally dealing a heavy blow upon the helmet of the adversary; and then, again, to see the *Dimacheri* fighting with a sword in each hand—a most difficult process, and requiring much skill, as any one would say who attempted the feat—were amusing enough, and called forth peals of laughter from the occupants of the upper *meniana*, who, unrestrained even by the presence of the Emperor, launched out many a joke against an awkward performer, and applauded the success of one who displayed more science.

This was all very well, as long as the weapons were inoffensive; but at last the sport became more serious; the wooden swords were recalled, and more dangerous weapons placed in the hands of the combatants. Then began the work in earnest; a pair of *Retiarii* was matched against a pair of *Secutores*, and a *Rudiarius* was appointed to each pair, as umpire, to decide between the two, should any dispute as to fairness or unfairness of fighting arise. The *Retiarius*, with his casting net held in his right hand, dangling over his left arm, cautiously moved about, ready to cast it over the head of his adversary; and, should he succeed in this, to plunge his trident into his back. The *Secutor* ran round

and round him, worrying him with his activity, as a small dog runs barking round one of larger proportions; he was armed with a shield—by which he protected himself from the cast of the net—and with a short dagger with which to strike his adversary to the heart, should he chance to get underneath the net, and obtain the first blow, ere the trident of the *Retiarius* had smitten him to the ground. Great was the dexterity displayed on both sides. At last, a false cast on the part of the *Retiarius* gave the *Secutor* a chance of rushing in, and inflicting with his dagger an awkward wound upon the thigh of his opponent. The wounded man, lowering his trident, shewed his submission, and yielded to his fate. Shouts of ‘*habet*,’ ‘*habet*,’ ‘he is struck,’ ‘he is struck,’ issued from the gallery, and the soldiery claimed their right to decide the fate of the vanquished party. His destiny depended upon the will of the spectators; if they pressed^o down their thumbs it was a sign that they wished him to be saved, but if they held them up it was an indication that they wished him to be killed. What a moment of suspense for the vanquished man!

There was a something in the manner in which this *Retiarius* had mismanaged his weapons, which led the populace to think him a bungler in his calling, and brought him into disfavor with the multitude. He was doomed as unfitted to make sport for them on any future occasion, and a majority of thumbs declared the fatal sentence. Scarcely a moment was lost in putting it into execution. At this instant a female shriek was heard. Un-

^o Horace, *Epist.* i., xviii., 66. Juvenal, iii., 36.

accustomed to scenes of this kind, the sudden and violent mode of carrying out the poor gladiator's sentence, was too much for the delicate nerves of Claudia and Pomponia; one had cried out in an agony of despair, the other had swooned away. The other ladies of the Court, who were little less moved, were in a moment at their sides; while knights and senators were equally ready to offer their assistance. Litters were prepared to convey them from the circus, Vespasian offering them the use of his private residence, which a few minutes sufficed to reach. There, reclining upon couches of the most luxurious form, overlaid with the most costly skins of wild animals, and fanned with large fans made of the leaves of palm trees, the ladies were soon restored to consciousness, and to their accustomed tranquillity of mind. They made many excuses to those around them—who came, in the kindest manner, to make inquiries after their health—for the trouble they had given in allowing themselves to be thus overcome; pleading in their own behalf, that they had been quite unaccustomed to scenes of that sort. All pretended to be quite satisfied with the explanations of two such charming ladies; though, doubtless, there were some who were not over well pleased at the abrupt termination of the games; and thought that ladies of such delicate nerves should not attend scenes of that description, unless they could control their feelings; at any rate, that such nonsense, as they called it, ought not to be allowed to interrupt and interfere with their amusements.^b

^b Should it be objected by any, that Pomponia and Claudia were Christians, and ought not, therefore, to have attended the theatre;

Beautifully built and decorated was the palace to which the ladies had retired, at Vespasian's invitation. Every luxury was there which Roman art could invent. The rooms were artificially warmed with hypocausts, or underground stoves, which the Autumnal frosts having now set in, had rendered desirable, if not actually necessary. The hall and passages were well proportioned, leading into magnificent retiring rooms, the floors of which were ornamented with tessellated pavements, of the choicest description and most elaborate design. The colors used by the artist who executed them were of the best quality which money could obtain; some of the tesserae were brought from great distances;¹ while the harmony of the whole was of surprising excellence. The pavement of the larger room represented nine compartments, each of five

we would request such objectors to remember that their Christianity was then in its infancy; and that they lived entirely surrounded by persons professing a different religion. To have refused to accompany the Court with which they lived, would have exhibited a marked singularity, and have exposed them to such animadversion as they were not yet sufficiently advanced in religious knowledge to endure. We may safely conclude that, after the result of this day's exhibition, they never attended a place of the kind again.

¹ From Pliny, we learn that tessellated pavements succeeded to the old painted pavements, which had their origin in Greece. He describes such as are made of rude tesserae of brick; those made of smaller dies, or tesserae of different colors; those made either of bits of shell, or tiles (*testulae*) and those made of glazed tesserae, or tesserae of glass. These pavements were called *lithostrata*, when made of small square marbles, of diverse colors; and *pavimenta, tessellata*, or *opus musivum*, when formed of small bricks, or tiles, artificially tinted

feet in diameter, included in an octagonal frame, formed of a continuous twisted guilloche, in which bright red and yellow tesserae prevailed. Within all the octagons, with the exception of that in the centre, were circular medallions, surrounded also by twisted guilloche patterns, but composed of tesserae of a softer color, in which olive green and white prevailed; setting out, in beautiful relief, the more brilliant colors of the designs; the contrast being well kept up by inner circles of dark fretted fringes, of different shapes and patterns. The centre medallion had a double plaited cord running round it, of most brilliant colors. In the four corners, were representations of the four goddesses who presided over the seasons. Ceres, with her sickle and ears of corn, represented autumn; Pomona, with her pruning hook and apples, represented summer; Flora, with her roses and singing bird perched on her shoulder, represented spring; while Winter, with her withered branch, could not be mistaken. In the other medallions were represented classical groups; on one side Young Bacchus, with his thyrsus and panther's skin; on the other, Silenus, riding on his ass; the corresponding compartments gave the history of Actæon's fatal curiosity. In the centre circle was Chiron, the centaur, instructing the young Achilles in the art of writing; while on the four lozenge

with colors, annealed and polished; and both *asarota*, because they were not to be swept, but wiped with a sponge. (Pliny, lib. 36, c. 25.)

The Roman generals, amongst their other baggage, were accustomed to carry a quantity of these dies, sufficient to pave the place where they set up the *Prætorium*, or general's tent. (Suetonius, in *Vitâ Jul. Cæsar*.)

shaped spaces, which were left between the octagonal framework, were figures of Medusa, the Gorgon's head, and dancing figures in alternate order. The whole floor was included in a square border of single twist, of red and yellow; outside of which was another border of olive green and white, which again was surmounted by a deep border, twenty-five feet square, consisting of Greek labyrinth frieze of black and white tesserae.

The pavement of the other principal apartment consisted of a central circular medallion, enclosed in a single twisted guilloche, within which were three dogs in full pursuit of a fox; four semicircular compartments filled up the pattern, two of which represented sea monsters, while the other two exhibited an ornamental ivy-leaved scroll. Four lozenge shaped spaces were filled, two with fancy patterns, and two with heads of Neptune; the four corners being occupied with Gorgon's heads on one side, and petals of flowers, or some such device, on the other; the whole included in a deep zig-zag border of black and white. Nothing could exceed the beauty of these pavements as works of art; even the Emperor, himself, was lavish in his praises of the elegant and refined taste displayed in his distinguished general's residence. The rooms were decorated with beautiful mirrors,* brought from Italy; the furniture was of the most costly description, and nothing could exceed the softness of the couches¹ (*molles cathedræ*) upon which the ladies now reposed.

* Barthelemy's *Travels in Italy*, p. 231.

¹ Plutarch, *On the Desire for Riches*.

Left as Pomponia and Claudia were, for a time, to recover the shock to their nerves, caused by the ruthless death of the poor gladiator, whose life they would fain have saved,—had it been possible to have pleaded with the multitude on his behalf—their conversation naturally turned on the exhibition they had just witnessed. Although they had heard of, and perhaps witnessed, the occasional death of a fellow creature in sacrifice by the Druid priests, yet, on those occasions, however mistaken the notion might be, it was easy to understand and make allowance for an act presumed to be acceptable to the deity. Here no such motive existed; mere recklessness of human life called for its surrender to please a fickle multitude, who thereby became hardened to scenes of blood; and rather the more as they became accustomed to sights of that sort, did they indulge their sanguinary fancy without restraint. To Pomponia and Claudia, whose minds had been opened to new and loftier thoughts, the idea of this waste of human life, the idea that a fellow creature should thus be cut off in the midst of a career of sin, was accompanied by a thrill of horror, and they henceforth agreed between themselves, if possible, never again to be induced to attend an exhibition of that nature.

CHAPTER VIII.

THE games being over, the Emperor decided that urgent state affairs would not admit of too long an absence from the Capital: at the same time, he was unwilling to leave Britain without a visit to the court and residence of his faithful and gallant general, at Glevum, to which he had received the most pressing invitations from Plautius himself. The design, too, which occupied his mind, of cementing the alliance into which he had entered with Arviragus, the British Chieftain, by a matrimonial connection with a young female member of the Imperial family, prompted his acceptance of Plautius's invitation. Rumours also which reached him, that Caractacus was on foot with a powerful army; threatening, in the absence of the Roman troops, to make an incursion with the hopes of recovering Glevum; caused him to decide upon an immediate and rapid march towards that city. It was evident there was no time to lose. The garrison left there, was clearly too feeble to maintain a struggle against so skilled and determined an enemy, as the redoubtable Caractacus; who was rendered still more furious, by the report of the secession of his brothers, Arviragus and Cogidunus; both of whom had secured to themselves a qualified retention of their former

dominion, as a fief of the Empire, by a timely submission to the power of Rome. Caractacus was made of sterner stuff. He had no idea of retaining the semblance of power, upon terms of dependence upon a foreign superior. No! he would reign independent, over a free people, or would seal his country's slavery only by his life's blood.

The Roman army was soon in motion; the usual formalities having been observed, of consulting the Auguries, raising the standards, and those other preliminaries previous to a march—which have been before noticed, on the occasion of the army's leaving Regnum—without which they moved not. Everything having been at length pronounced propitious, they advanced with ready step over the healthy Cotteswold downs, following the line of British trackway called the Ermine Street—neither hill nor dale arresting their progress—till they came to the brow of a sharp declivity, about ten miles from their starting point. So steep a descent would seem to require some consideration; besides which, it was time for the troops to take their afternoon's meal. While this was being prepared, the Auguries must be again consulted. Spies, from Glevum, who had come out to meet them, urged the necessity of hastening their steps; but the Emperor,* either from superstitious notions, or acting upon an adage, as well known to the Romans as ourselves, that "the more haste the less speed," determined upon a short halt at this elevated spot, from which he could gather a good geographical idea of the country before him.

* Claudius was particularly superstitious. He consulted Auguries and Soothsayers on all occasions.—Tacitus, *Ann.*, xi., 15.

Before, therefore, we proceed with the result of the inquiries of the Augurs, let us stand for a few minutes with the Emperor and his officers, on the brow of this beautiful hill, and scan, as far as the eye will reach, the extensive scene before us. The autumnal sun was dipping towards the west, and lighted up the broad estuary of the silvery Severn with its brilliant rays. Nothing could be more beautiful than the site which the Roman army had selected for its halting place. The whole body of the troops was drawn up on the craggy brow of the hill, overhanging the rich and fertile vale of Severn. Directly in front ran the ancient British trackway, in a straight line towards Glevum. From north to south, dividing, as it were, the picture in half, ran Sabrina's broad stream, washing with its daily tide the fruitful vale, and fertilizing its pastures with a copious deposit of alluvial soil. Over and beyond its banks rose the picturesque hills of the Silures, covered with dense forests of dark oak, through which peeped here and there the whitened^b dwellings of the painted inhabitants; while overtopping these hills, were the Black Mountains, and the conical peak, now called the Sugar Loaf. In the centre of the picture stood Maias^c Hill, on which, from times of the remotest antiquity down to a recent period, were celebrated games to that goddess, or some other which took her place in the mythology of the age. Druid, Saxon,

^b Diodorus Siculus says, that the Britons painted their dwellings white.

^c Yartledon Hill, or May Hill, in the parish of Newent.

and Roman Catholic, having each in their turn her representative in the person of Freyga,^d or the Virgin Mary,^e while *beltiens*^f frequently sent up their blaze to the skies, either in honor of Belatucardos, or to arouse the surrounding nations to war.

To the north of this hill, and, seen at that distance, apparently in continuation of its range, rose the hills

^d "Niordi et Freyæ memoria poculis reculebatur annua ut ipsis contingeret felicitas, frugumque et reliquæ annonæ uberrimus proventus."—Worm, *Monum. Dan.*, lib. i., p. 28.

^e May is still considered, by Roman Catholics, the month sacred to the Virgin.

^f Pennant gives the following account of the *beltien*.—"On the first of May the herdsmen of every village hold their *beltien*, a rural sacrifice. They cut a square trench in the ground, leaving the turf in the middle. On that they make a fire of wood, and on it dress a large caudle of eggs, butter, oatmeal, and milk; besides which ingredients they bring plenty of beer and whiskey, for each of the company must contribute something. The rite begins with spilling some of the caudle on the ground, by way of libation. On that, every one takes a cake of oatmeal, upon which are raised square knobs, each dedicated to some particular being, the supposed preserver of the flocks and herds; or to some particular animal, the supposed destroyer of them. Each person then turns his face to the fire, breaks off a knob, and, flinging it over his shoulder, says, "This I give thee, preserve thou my horses; this to thee, preserve thou my sheep," and so on. After that, they use the same ceremony to the noxious animals: "This I give to thee, O fox, spare thou my lambs; this to thee, O hooded crow; this to thee, O eagles," &c. When this ceremony is over they dine on the caudle; and after the feast is finished, what is left is hid by two persons deputed for that purpose; but, on the next Sunday, they re-assemble and finish the relics of the entertainment."

which separated the Dobuni from the Cornavii and the Ordovices, forming, as it were, a sort of back-bone of the country through which it extends. The British name of this range was *Mool Vern*; while its modern name of *Malvern* recalls to our minds the pleasing associations of wet sheets, douche baths, and packing, applied externally, and sundry tumblers of cold water taken internally before breakfast; with reminiscences of donkeys, rejoicing in every name which has ever distinguished a general, from Wellington to Havelock; to say nothing of numerous others, called Royal Peter, Moses, and Black Bess.

To the right of our view, on the same range of hills on which we now stand, is seen an abrupt, tower like crag, which attracts the swallows, now beginning to assemble in flocks, for their flight towards warmer winter quarters. Those who are well acquainted with Gloucestershire, will not fail to recognize that singular rock—spared by the quarryman's hand, or left in its isolated position by the defection of its neighbouring supports—which the country people, with their aptness to attribute every thing unusual, or unaccounted for in their philosophy, to Satanic agency, call the Devil's Chimney. Nearly in the centre of our picture, a little to the left, are two isolated hills of pleasing shape, once islands standing out of the vast deluges of former ages, which have served, at various times, as camps, watch towers, and beacons to the Romans, Britons, Danes, and Saxons. One of them, now called Robin's Wood Hill, having been last used for that purpose by the officers of good Queen Bess, when the alarm of the threatened

Spanish invasion had spread far and wide throughout this nation.^s

Beneath the hill upon which we are now supposed to be standing, and sheltered in a delightful nook, where the Cotteswold range bends towards the north west, screened by trees of beautiful foliage—the beech, the elm, the ash, and the oak, blending their different hues, and already assuming their autumnal tint—was the spot which the Proprætor had selected as the site for his summer retreat, and here he was building a charming villa. A rippling stream passed near it—inviting soft slumber on a warm summer's day, by its gentle murmuring sound—in the waters of which the spotted trout, in May's merry month, gambolled sportively in chase of the ephemeral fly, fearless that any hook^h might be concealed beneath its gauzy wings.

Upon the most projecting point of this hill, the Augurs had seated themselves in solemn state, once more to scan the heavens with their scrutinizing glance; nor had they

^s Sundry documents, relating to the maintenance of the beacon, and the enrolment of volunteers and other militia at that period, are preserved among the records belonging to the corporation of Gloucester.

^h Not that we are to suppose that the Romans did not understand the art of angling; for among the Roman antiquities discovered at Gloucester is a large fish-hook. Neither would we dare to assert that even fly fishing was unknown to them. The passage in Job—"Canst thou draw out Leviathan with a hook?" shews that the art of catching the inhabitants of the waters with baited hooks was known from the earliest times.

long to wait; for, centuries before the late noble owner of Berkeley Castle had formed his decoy ponds, for attracting the wild fowl, myriads of wild ducks and geese passed to and fro from their feeding grounds to the sea.

On this occasion a flock of wild geese, coming upwards from the estuary of the Severn, appeared flying towards the Roman army. Any person that has remarked the habits of these birds, must be aware how, in their flight, the flocks assume the shapes of certain letters; and it is curious to watch with what uniformity and regularity they spread themselves out and contract again, as if they were writing certain words upon the sky.

With intense anxiety the Augurs peer forth from their seats, watching the course of the flock before them; and with joy are they able to point out, to the gaping and expectant soldiers, the regularity and apparent design, with which the birds form, against the fleecy cloud, the letters V I C. What but victory can they mean? What else but success can be gathered from so significant an omen? Birdlip Hill had, from that time, gained a name, to be handed down to posterity, as the scene of Claudius's good omen.

"Onwards my men!" said the Emperor; "onwards to victory! The gods have declared it to us! Who need longer hesitate!

Speedily were the Roman troops again on foot. Down the hill they seemed to fly, rather than march; for, refreshed with their halt and their afternoon's meal, they were ready for any thing. Seven more miles would bring them to Glevum in good time, and there they were sure to find good quarters, and every thing provided for them,

by the foresight of the noble Proprætor, Aulus Plautius. The army seemed as if it were simply going home, and each soldier congratulated himself and his neighbour on the prospect of the snug berth they were likely to have that night.

The seven miles were soon passed, and the army was before the principal gate,¹ to the right of the garrison. Here, the Proprætor, who had left Corinium, with his friend Rufus Pudens, the Sitarch, before day-break, and hastened down to Glevum, had prepared a surprise for the Emperor and the army. At the entrance gate to the camp, he had caused to be erected a triumphal arch, through which it was designed that the Emperor should pass; and he had prepared a most splendidly decorated chariot, to which four white horses, most richly caparisoned, were harnessed abreast, into which, on his arrival, the Emperor was invited to mount. Plautius, himself, was there to present a triumphal crown, made of golden laurel leaves. A procession was formed, preceded by trumpeters, two and two, followed by the knights and other officers; then came the standard bearers and the silver eagles, wagons loaded with arms, taken from the enemy, prisoners chained together, two and two, and some of the enemy's captured chariots made up the imposing cortege. No sooner had the Emperor mounted his triumphal car, than he extended his right hand to Plautius, and with the greatest dignity and grace, desired him to enter with him, that he might share the honors of the triumph. In this way did they proceed until they arrived at the *Prætorium*, where, having alighted, the Emperor

¹ *Porta principalis dextra.*

condescended to become Plautius's guest at the Vice Imperial residence.

As the cortege proceeded up the *Via Principalis*, one of the beautiful small white horses happened to cast a shoe;* which, sticking in the clay, might have been considered as a bad omen, had not the Soothsayers, who were in high good humor at the notice Claudius took of them, declared that, on the contrary, it was a sign of the footing he should get in the island, of the impression he should make upon it, and the permanence of Roman dominion. So ready are all such gentry to fawn and flatter, where they find that it is their interest to do so.

* A horse shoe, of beautiful form, in perfect preservation, evidently Roman, of the earliest date, was dug up out of the blue ilas clay, eight feet below the present surface of the Northgate Street, and six inches below the stratum of the Roman road. Of such excellent metal was the shoe constructed, that, on its first discovery, it was pronounced to be made of silver; and nothing but the application of chemical tests dispelled the illusion.

CHAPTER IX.

MUCH there was for the Emperor to do at Glevum, and short was the time allowed for doing it. It was natural enough that Plautius should be proud of those troops by whose means he had been enabled to add Britain, with its mines and minerals, as a valuable jewel to his Imperial master's crown; nor would he allow him to depart without an inspection of those veterans, by whose prowess that glorious addition to Rome's territorial possessions had been won. The Emperor, always ready to accede to anything which should attach him more to the military, whose good will he studiously courted—since it was through their instrumentality that he had been raised to the purple—joyfully complied with the Proprætor's proposal. A glorious autumnal morning, clear and bracing, saw the troops drawn out in the plain, south of the camp, where the firm greensward promised a fitting spot for their manœuvres. Arviragus had joined him there, according to compact. He had been invited by Plautius, the preceding evening, to meet the Emperor at a royal banquet, when arrangements were made that a portion of his British troops should unite in the review; that the

soldiers, so recently, as it were, in array against each other, might, through mutual acquaintance, enter upon that friendly footing which it was Claudius's policy to cement, and so break down any lingering prejudice which might subsist between the parties.

This was a deep and well judged scheme. It was quite astonishing how rapidly the two armies fraternized; and the phrases, *Bono Johnny* and *Bono Didon*, which united, in bonds of friendship, the British and French armies upon the heights before Sebastopol, had their significant representatives in some Romano-British military jargon.

Soon after the review, painted Britons might have been seen walking arm in arm with some gallant Roman veteran, each endeavoring to make the other understand his meaning with most significant signs and gesticulations; but whether the Briton taught the Roman to drink his sour butter-milk, in preference to the barley beer which they had been used to brew, it would be difficult to say. Suffice it, that there was far more harmony between the two armies, than their recent hostilities might have led one to expect. The conscious superiority of the Romans caused them to harbour no suspicion of those whom they had pretty well within their own power; nor is there any reason to suppose that the Britons were inclined to take undue advantage of the freedom from suspicion on the part of the Romans. On the contrary, *Arviragus* had seen quite sufficient of his opponents, from the commencement, to be convinced that his troops were no match for the discipline of Rome; and being a great admirer of the superior tactics and civilization of that nation, his common sense told

him that a prolonged struggle must inevitably tend to his utter destruction. He hoped rather to consolidate his own future rule by submission and imitation; especially when he found that Claudius' object was not a war of extermination, and that, under the guarantee of Roman protection, rights would probably be reserved to him, of more importance than any he might be able to maintain, alone, against his brother chieftains, whose jealousies, unfortunately, were proverbial.

It was beautiful to see the precision with which the veteran troops of Rome went through their evolutions; while Arviragus, to the Emperor's great satisfaction, made his soldiers go through many of those wild and undisciplined, though often successful bursts, which had given so much trouble to his own troops. It was something too, for the Romans to learn the ways of these wild barbarians, for it would give them an advantage in future engagements with the other British chieftains.

The ladies of the Court had sauntered down to witness this military display, and gratified were they in the indulgence of the hope that these armies, in both of which they felt a deep interest, would no longer be employed in each other's destruction, but would live together on terms of amity; that they would henceforth work in unison, and the enemies of the one would become the enemies of the other. The stern, indomitable, and restless spirit of Caractacus might prevent his yielding for a time; but as their earnest hope was for the cessation of hostilities, and the amalgamation of nationalities, so did it form the subject matter of their most earnest prayers.



As soon as the review was over, Plautius and Rufus joined the party of ladies, the Emperor again greeting them with his usual affability. Rufus had still a military duty to perform; but, as it did not preclude the attendance of ladies, it was proposed that they should accompany the officers on this occasion. The object Rufus had in view was, to select a site for a *sanatorium* for the army. The experience of the last winter had taught Plautius that the Severn was not always disposed to confine itself within its limits; and when inclined to play these pranks, it came too near to the camp of Glevum to be altogether healthy, leaving as it did behind it a sediment which, when the river retired, produced vapours prejudicial to the health of the troops. It was desirable, therefore, that some spot on higher ground should be selected, whither the troops might be moved in case of inundation, or epidemic consequent thereupon. Within a short walk from the site of the review, was a rising ground, on the summit of which was a table land, comprising many acres of beautiful turf, covering over a bed of gravel, which deluges of ancient date had drifted up and deposited in that locality. The spot was lovely; lying north and south, and commanding the whole of the Severn vale; while towards the west might be seen the woody hills of the Silures,^a and on the eastern side rose the rugged outline of those of the Dobuni.^b It was admirably watered by never failing springs, issuing from the bed of gravel before named.

^a The Forest of Dean.

^b The Cotteswold Hills.

Upon this pleasing eminence, forming, as it were, an island in Sabrina's rich vale, Heccan, a British chieftain, had formerly fixed his residence, and given to the hill his name,^c which, in its modernized appellation of Hempsted, will be recognized by all the lovers of a summer evening's stroll from the "Fair City."

"Where," said Rufus, "could we find a more lovely spot for our purpose. It really has every thing to recommend it. Soil, elevation, climate, water, shade,—from those luxuriant elms which appear to be the weed of the country—easy distance from the camp—all combine to render it the most advantageous spot that we could have selected. May I request the fair Pomponia to help me to a name suitable for our retreat?"

"I think," said Pomponia, smiling at the compliment thus paid to her, "that it might well be called *Nova Arx*.^d Think you not so Claudia?"

"I quite agree with you," returned that lady, "that the name would be very appropriate. Talking of names, I heard the Proprætor say, this morning, that, in honor of the Emperor's visit, the old camp was to have its name

^c We can scarcely say that it is an anachronism to make Heccan a Briton. It is doubtful whether our county historians have any authority for making him a Saxon thane. If they have such, we must then read, "Where Hechane, the Saxon thane, subsequently placed his residence, called Heccanstuda."

^d The site of a Roman camp at *Newark*, in the Parish of Hempsted, was discovered in November, 1859, and identified as such by the discovery of a leaden coffin, containing human bones and lacrymatories. See Lysons' *Romans in Gloucestershire*.

changed from Glevum to Claudii Castrum; and, moreover, that his Imperial Excellency had signified his intention of conferring upon it the dignity of a colony, with all the rights and privileges thereto belonging. Our countrymen are so well pleased with the honor paid to their nation and its chief city, that they, in return, have determined to build a temple in the Emperor's honor; and one of to-morrow's ceremonies will be the laying of the foundation stone of that edifice. O that they were able to see the vanity of idol worship, and could learn to worship the one true and living God. But how delightful is the fresh air of this lovely spot! How grateful, Rufus, ought the soldiers to be to you for that anxious forethought, which you always appear to bestow on their behalf, and which has led you to select so beautiful a place. It is, indeed, both a noble and interesting occupation, to provide for the wants of others: it is one of the chief of those virtues which those venerable men, who visited our country, told us was the distinguishing badge of Christians. It is the feeling which prompted the Son of God, himself, to come down and take upon him the likeness of man, that he might show compassion to them that are afflicted; it is what was foretold of him by one of their ancient prophets, that he should 'bear their griefs and carry their sorrows,' that himself having been afflicted, he should know how to succour those who are afflicted."

"Ah!" said Rufus, "how you interest me in all you say on the subject of that sect! How entirely does it fall in with my ideas—that of sympathy with the suffer-

ings of humanity! It is, indeed, a noble principle, that of compassion for the distresses of others, and the desire to improve their condition; and a religion which inculcates such views, I confess should have our serious consideration. I trust, Claudia, that during our walk back to the camp, you will kindly favor me with a renewal of that conversation which was too abruptly terminated at Corinium. As soon as I shall have gone through the necessary ceremonies of marking out the ground for our *sanatorium*, I will, with your permission, rejoin you."

With these words, Rufus advanced towards a band of pioneers, who were waiting his orders, spade and pickaxe in hand. The instructions for the preliminary works did not require much consideration, on the part of one so experienced in these matters as Rufus; his orders were given with clearness and precision, and he was soon again by the side of Claudia and her companions.

"I think you promised me," he said, addressing the former, "that you would give me your reasons for thinking that the Supreme Being would make some manifestation of himself to mankind, in such a way that he should clearly recognize his Maker's will."

"I don't know, Rufus," replied Claudia, "that I promised so much, and, indeed, I feel that I should be but an indifferent advocate in behalf of God's truth; a poor feeble woman is, alas, but a weak instrument in conveying doctrines of such importance. I really should shrink from approaching such a subject, before one brought up under so distinguished a master as the celebrated Zeno, and one so skilled in learning as you are; but in fact, the doctrines of

Christianity are so simple that they require no philosophy to apprehend them, nor any sophistry to teach them, or I dared not have ventured upon such a subject. Nay, where any strongly preconceived notions as to the powers of the human intellect are entertained, I fear it is rather prejudicial to the admission of truth. To appreciate the doctrines of Christianity, the first step is humility; to unlearn all we have learned, and to approach the subject with the teachableness of a little child; our venerable teachers assured us that this was one of the leading features of the doctrine of their Divine Master, when he said, "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven."^a

"Indeed," said Rufus, "that is a great deal to expect; yet I must admit that to approach any subject with prejudice must rather tend to warp the mind against the evidence which it is proposed to adduce. Free inquiry, as you suggest, should certainly be unfettered with preconceived notions."

"Yes Rufus," replied Claudia, "it is only in a spirit of humility that such a subject must be approached. If we desire to learn, we must commence with the notion of our ignorance and our feebleness. 'The whole,' as we read that the Holy Jesus said to his countrymen, 'need not the physician, but they that are sick.' Our very inability to do what is right, shews us that we want a guide, and oh! the more I feel my own incapacity for doing justice to so high and holy a subject, the more does the perception of my

^a Matthew, xviii., 3.

weakness cause me to feel how much I myself need to be taught. And yet to shrink from saying what little I know of this soul saving doctrine would be a sin. Our venerable teachers told us that we should be ready to give, to all who ask of us, a reason of the hope that is in us; and therefore I trust to the direction of God's Holy Spirit to guide me on this occasion, especially when I find one who manifests so inquiring a mind as yourself."

"Truly," returned Rufus, "the new ideas which you suggest awaken in me a curiosity which earnestly desires to be gratified. You speak of a soul saving doctrine. Does then your religion teach the immortality of the soul after death—that theory which has presented to my mind, from the time that my reasoning powers dawned, so strange a fascination, that I felt it must be true; though under what form, or in what space, our souls shall hereafter circulate, surpasses my comprehension? I cannot entertain that, to me improbable, doctrine, that the soul, freed from the body, shall inhabit another, of an inferior and more degraded nature; and I feel that we must be destined for progress to a higher and more glorious state."

"I am thankful," said Claudia, "that your curiosity, will, at least, insure for me a patient, rather than a gain-saying hearing; such as my own people too often offer to my poor feeble reasonings with them. I have felt, myself, that there was in the human mind a vacuum, a something which required to be filled. I have felt, together with my feebleness and inefficiency, still the desire to do that which is right and pleasing to the Supreme Being; and yet, with all that I longed for, I did not find anything

on earth that could satisfy me. All that I did, nevertheless, came far short of what I would wish to have done; and I discovered that when I would do good, the more did a languor and inability creep over me; or, rather, the desire came upon me to act contrary to my better perceptions. I was utterly perplexed; I would have made sacrifice of anything I possessed, yea, of my own self, to appease the deity for my imperfections. But then those holy men came and preached. They told us of original sin, of man's defection from grace, of the necessity of an atonement, of the impossibility of a sinful, erring mortal ever winning God's favor and affection by any merits of his own, of the impossibility of an imperfect being making a perfect sacrifice. And then they shewed how God's own Son came down, in the likeness of man, and took our nature upon him, that he might perform in that nature what we had failed to do, and so to reconcile his offended father. They shewed that how, through our acceptance of this sacrifice, God would be pleased to accept us, and reinstate us in his favor. How, that the acknowledgment of this doctrine—though it would not place us in a state of impeccability—would, at least, guard us against the many feeblenesses of our nature, and enable us to triumph over many temptations to evil, and indispositions to good. And that finally, through Christ's triumph, we should be made conquerors, and eventually be admitted to share with him, in a spiritual existence, that kingdom which he had purchased by his perfect obedience, as the reward of our faith in him. And that though it were necessary that we should first die, in conformity with the sentence passed upon our

first parents' sin, and as due also to our own iniquities; that nevertheless we should not die eternally, but, by his rising again to life after his cruel death, we should have a guarantee of our own rising again to immortal happiness. I felt that here was all I could desire, here was the great wish of my soul filled; I required nothing more to convince me, but embraced at once so engaging a doctrine."

"Claudia," said Rufus, "you carry me with you by your reasoning, in a manner that I should have thought impossible. You argue with a power beyond that of our first philosophers, and I am fully convinced, from feelings which have often crossed my mind before, that there must be truth in what you say."

"My doctrine is not mine," replied Claudia, earnestly, "but his who speaks from above, through my feeble lips; and should he deem me, unworthy as I am, an instrument in his hands for bringing into his fold another immortal being, I deem it only another proof of his sovereign power, which can effect such wonderful results from such apparently inadequate means."

But how quickly does time pass in such conversation! here we are already arrived at the outskirts of Glevum, or Claudiocestria,* as I suppose we must for the future call it."

* Independently of the derivation of its name from Claudius, the Emperor; Cogidunus, the King also, having adopted the agnomen of Tiberius Claudius, as a compliment to that Roman Potentate, there would be an additional reason why the city should be called by that name.

"O! how can I ever repay you, fair Claudia," said Rufus, "for the new and all absorbing views which you have awakened in my mind, and the interest you have so kindly manifested in one so unworthy of your efforts."

"Repayment," said Claudia, "is not a subject to be spoken of between us. I would that the conviction wrought in your mind should lead you at once to embrace the doctrines of a crucified Saviour, as the only hope of salvation and immortal happiness; but you must remember one thing, that much ridicule and much opposition will inevitably attach to the profession of these opinions. We have been led by our teachers to expect it, and my dear friend Pomponia and myself, although we have found much kindness and much toleration of our new views, have, nevertheless, occasionally met with that kind of suspicion, on the part of friends and relatives, which might readily break out into a more determined hostility. I trust that the arrival of the Emperor, whose well known regard to the Gods of his country, and his zeal for auguries, may not induce him to notice with disapprobation our feeble and harmless knot of Christians, who, of all persons, are most anxious to pay deference to those who are placed in authority over us."

"Nay," said Rufus, "I think you have nothing to fear from Claudius; he is liberal in his toleration of divine institutions; one, more or less, would not meet with much opposition on his part, rather the reverse.^f He has recently been much under the influence of Xenophon, his

"^f θεοςεβης γαρ ην."

Greek physician, and, at his instigation, has been induced to order the introduction of the worship of *Æsculapius*, whom the people of his country adore as the god of health. He has also proposed to the senate, the renewal of the repealed laws, with regard to the *Aruspices*.^g I think, therefore, that he would rather be in favor of an addition to the catalogue of divine rites and ceremonies, than otherwise; and should he view the religion of Jesus in that light, I think you need be under no alarm; besides, as foreigners, you would meet with every consideration and respect at his hands. It is his policy to afford toleration to all those whose views are not directly in opposition to his own. And if his judgment and ability be not great, his kindness and condescension^h since his elevation to the purple, have been most remarkable."

"You give me great encouragement, I confess," said Claudia, "knowing by report how much those who have adopted the Christian views have been everywhere spoken against in your country. And now I fear our con-

g The Soothsayers.

^h One is not in the habit of giving much credit to Claudius for any distinguished virtues, nevertheless his character is thus given by the Author of the *History of Rome*, 3 vols., 8vo., London, 1792:—"His first measures agreeably deceived the expectations of Rome. He professed respect for the senate, and deference to the magistrates; his family was regulated with the same care and modesty as that of a private senator. A more effectual proof of his clemency and moderation was his releasing from prison the wretched multitude who had been thrown into chains by Caligula, on suspicion of treason."

Undoubtedly the Christians enjoyed, with few exceptions, an unwonted tranquillity during his reign.

versation must terminate. We must hasten our steps back to our palace, dearest Pomponia, for autumn has considerably shortened the days, and it would be unbecoming in British maidens to delay their return, beyond that which is fitting in the eyes of those whose good opinion we would wish to retain. Our attendants, too, are probably fatigued with their walk, not having had, perhaps, topics of the same amount of interest to enliven them."

"There are those, perhaps, also," said Pomponia, joining in, "who might not think so free an intercourse with Roman knights altogether becoming in us; but our rank, in our own country, has given us, perhaps, greater freedom from restraint in this particular, than may altogether be recognized in the Roman social code. It would therefore be most desirable that we should give none offence in any thing, nor let our innocent intentions be evil spoken of."

"Fare ye well, ladies," said Rufus, on parting.

"Fare well," said they in return, "and may the Holy Spirit impress our feeble words upon thy mind."

"Ah!" said Rufus, "the impression made upon *my* mind is such as is not likely to be effaced."

"God grant that such may be the case," replied Claudia, most naively, and yet most innocently.

CHAPTER X.

THE ceremony of laying the foundation stone of the temple, at Glevum, went off with great *éclat*. The Augurs first took their observations, and, their report being favorable, a procession was formed from the *Prætorium* to the spot intended to be dedicated to the god. The Aruspices, the Pontifices, and the Flamens, marched in their order, attended by their Præsules and their Vates, with trumpets, and shawms, and cymbals sounding, and every token of joy displayed. Then came the military with their standards, banners, and eagles, and all those gay insignia which rendered the Roman army so brilliant. On arriving at the ground, the whole of the area which was designed for the sacred edifice was strewed over with fillets and garlands, and marked round with a rope, decorated with evergreens. All those persons who had lucky names first entered upon the ground plot, carrying branches of trees in their hands, having selected those which were deemed of the most sacred character. Then came the vestal Virgins, and the Pronubi, or boys whose parents were both living, and sprinkled the ground over with brook water, river water, and spring water, from a kind of watering pot, which they carried in their hands. Then came Aulus Plautius, the Proprætor—the post of

honor having been graciously made over to him by the Emperor—preceded by Petilius Quintus, who acted as a sort of usher, or master of the ceremonies. The Pontifex having first offered up the solemn sacrifice of a young pig, a sheep, and a bullock, for the purification of the area, and laid the intestines of these animals upon a plot of green turf, offered up earnest prayers to Jupiter, Juno, and Minerva, that they would look propitiously upon the present undertaking, and aid with their sovereign assistance the work which they had thus piously taken in hand. The prayer concluded, he drew in the ropes which enclosed the site, and so dragged into the trench dug out to receive it, an immense hewn stone; the Emperor himself, the whole body of priests, senators, equites, soldiers, and the entire assembled company laying on altogether to the rope with a hearty good will, and with a shout not unlike that with which sailors, now-a-days, heave the anchor of a ship. At the same time, masses of the pure ore of various metals, which had never yet undergone the process of smelting, were thrown into the foundation.

First was marked out the *cella*, or holy place; then the *navis*, or body of the building; and finally the porticos, which were to be supported by massive pillars. The shouts upon this occasion were long and loud. For hours did the cry, once raised, continue—"Great is Jupiter"—"Great is Claudius Augustus." From henceforth Glevum was to be dignified as a Roman colony,^a and was to enjoy all the privileges consequent upon its enrolment among the

^a For the privileges which appertained to Roman colonies, see Gibbon, chap. ii., p. 58. The Romans established nine colonies in Britain, of which Gloucester was one.—That Gloucester was

Roman cities. No longer was it to bear the name derived from its British founder, but to be called *Claudiocestria*, from the honor conferred upon it by the Emperor Claudius; while its inhabitants were, from this date, to become free Roman citizens. The *Præsules* led the sacred dance; the *Tubicines* sent forth peals of solemn music; while the clashing of the brazen cymbals might be said to imitate the thunder of the gods, and to shake the skies.

Apart, at some little distance, was a small knot of spectators, who did not join in the services of the day. This group consisted of Pomponia, Claudia, and their attendants. They had not stood there long, before they were joined by Rufus, who, having pleaded indisposition that morning, had not joined in the ceremonies of the day. And, truly, indisposition was, in its best sense, the reason for his not uniting in the vanities of those ceremonies. He had, in truth, become more and more indisposed to the follies and absurdities of the heathen worship, as his mind opened to the doctrines of a revealed religion. As he came up to the spot, he heard Claudia addressing her friend, Pomponia, in these words—"Alas! alas! when will this people cease to worship the creature, and commence the worship of the Creator? when will they leave the worship of idols to serve the living God?"

There was something in the earnestness of Claudia's expression, rendering it not only the ejaculation of a

honored with the dignity of a colony, in the time of the Romans, is clearly shewn on the tomb stone of a Roman *Decurio*, discovered near Bath, as follows:—

DEC. COLONE GLEV. VIXT. AN. LXXX.VI.

sentiment, but a prayer at the same time, which caught the attention of Rufus, and carried his mind, too, up to the throne of grace, in echo with the pious sentiment of her to whom, there is scarcely any need to say, he had become deeply attached. Could he ever hope to be united in the bonds of the holiest union, with one so pure, so lovely, so talented, so true? It was his heart's desire. It should also be his earnest endeavor to render himself worthy of her. But what would his countrymen say of his contemplating an union with a foreigner, and a person of different religion to their own? He had already submitted to too much of the raillery of the young Roman nobility, on his adoption of the Stoic tenets, to be easily daunted. He had gone through too much of the mockery, which the assumption of those strict and exclusive views had brought upon him, not to be able to bear a joke; for he well knew that when ridicule falls pointless upon the butt, its arrows soon cease to be aimed. Few would now dare to venture the shafts of ridicule against Rufus, except in the most perfect good nature. Both his friends, and his enemies (if he had any), knew him to be a man of his word, a man of principle, and valued him accordingly, even if they could not enter into his views.

"Ah! Claudia," said he, "I think that I now begin to understand your solicitude for those who remain in the darkness of sin and superstition. There was always something revolting, to my mind, in the religious ceremonies of my countrymen. There was an absurdity and inconsistency in many of them, utterly irreconcilable

with the pre-supposed majesty and divinity of the gods whom they pretended to adore. The wanton dances and gestures, the libations of wine and strong drinks, which were not merely poured upon the ground, but down the throats of the worshippers, to the destruction of their better judgments and common sense, always struck me as a very inappropriate way of pleasing or appeasing the gods. I do, from my heart, echo back that pious and charitable sentiment of yours—‘when will my countrymen abandon such follies for a holier and purer religion?’”

“Should it not,” replied Claudia, “be our duty to endeavor to teach them a better way? The holy messengers who appeared among us of late, told us that it was not only a duty, but a privilege and a pleasure, to instruct the ignorant and turn them to the way of life; and that glorious rewards are reserved in heaven for those who turn many to righteousness; while the glory of the great God is enhanced by the increase of the number of his true worshippers.”

“And do you indeed, dear Claudia—if I may venture to address you by such a familiar title—purpose to devote your life to such an object? You, who have every luxury and comfort at command; you, who might enjoy the gay scenes afforded by both courts, do you purpose to give up your time and energy to bring converts to your new faith?”

“Indeed,” said Claudia, “as far as my feeble powers and influence as a woman will go, I think that it is my bounden duty to spread the knowledge of the Saviour of the world, and to make others partakers of my hopes, and of the precious promises of the Gospel of peace.”

"It certainly appears to me," replied Rufus, "the strongest proof of our belief in certain theories and doctrines, when we endeavor to propagate them amongst others. I have never shrunk, myself, from declaring what I have been taught by that eminent master of philosophy, whose tenets I hold; but we have not considered it as a necessary part of our duty to take much trouble, or to go out of our way, to propagate them."

"May not that be the result of a lingering mistrust in the real efficacy of those doctrines?" said Claudia.

"I confess," returned Rufus, "that the new views you have presented before me have given a very different turn to my ideas, and certainly shew a far more excellent way than I had ever before imagined. To live a life of morality, to set an example of virtue to others, and to benefit my fellow creatures, trusting that virtue would be its own reward, has been my purpose of life upon principle; but you have now raised my expectations far beyond this, and have shewn me that there is something even better to live for. O! Claudia, that an union of our hopes for the future might be cemented, by a mutual interest in the work by which those objects are to be secured. Would that I could join you in the glorious enterprize you seem to have proposed to yourself. Would that our destinies might be united both here and hereafter."

"Nay," said Claudia, blushing deeply, "little expectation had I, Rufus, whither this conversation was likely to tend; highly as I honor the avowal of your principles, I ought to have told you how feeble and insufficient I feel for the glorious enterprize which I so earnestly desire to

undertake; and though I cannot but esteem the motive which would induce you to offer to share with me a lot which would lead to much self sacrifice, I am convinced that you cannot be aware of all that such a profession would entail. There is much to endure—taunts, ridicule, and self-denial in many ways—before any person can become a disciple of the crucified Redeemer. Are you prepared to undergo mockery, and the bitter persecutions which have already attended the Divine Master himself, and some of his disciples, who have had to seal their faith by their life's blood?"

"Ridicule and taunts," said Rufus, "have already been my portion; the life I had voluntarily adopted has accustomed me to those things: and as to fear of death, as a stoic philosopher, and a Roman soldier, I have long since learned to be ready to surrender life whenever duty may demand."

"True," returned Claudia; "yet to die nobly on the field of battle is one thing, to suffer on the cross with all the taunts and jeers consequent upon that punishment, which is accorded only to slaves and malefactors, is another. I read in that blessed book the words of Christ—'Can ye drink of the cup that I shall drink of, and be baptised with the baptism that I am baptised with?' Many are ready to say with the disciples, 'we are able;' but it requires much grace from above, which will be accorded to sincere and earnest prayer only, to enable any person to endure unto the end."

"Indeed, Claudia, your earnest and impassioned description of a Christian's conflicts only induce me the more, as

a soldier, to desire to be employed on such a service; and, encouraged by your example, and your cheering words, I should be ready to make confession, and to undertake the part of a Christian."

"I can only warn you, Rufus, that you must not trust in your own strength; all human promises are feeble, and soon broken. We need much strength from above to enable us to carry through even the least of our resolutions. The first step you have to take, if you are earnest in your desire of embracing that religion which my dear Pomponia and myself have adopted, (and in which we are already joined by a small knot of believers,^b) is to submit to that initiatory rite by which believers are admitted

^b "It is unquestionably certain that the Christian religion had not only made great progress at Rome, in the reign of Claudius, but had even engaged the attention of the government. It must, therefore, have been heard of, at least, in Britain, before A.D. 54, when Claudius died," &c.

"It is probable that there were some, perhaps many, Christians. Such, we have reason to think, was that famous lady, Pomponia Græcina, the wife of Aulus Plautius, the very first governor of the Roman province in Britain, of whom Tacitus gives (this) account," &c.

"But though the name of Christ was not altogether unknown in Britain, in this very early period, yet the number of Christians in this island was then certainly very small; consisting, perhaps, of a few particular persons or families, who contented themselves with the private exercise of their religion, and with recommending it to their friends and neighbours, without much noise or observation. But this little flock gradually increased, by converts at home, and accessions from abroad."—Dr. Henry's *History of Great Britain*, vol. i., pp. 187 *et seqq.*

into the privileges, temporal and spiritual, of that body. You must receive the sacrament of baptism as the pledge of the sincerity of your profession; that rite by which I was myself initiated, by one of those holy men who visited our island, as the symbol of a death unto sin, and a new birth unto righteousness. I feel that it is not for me to enlarge upon the holiness of life to which that profession would engage you; nor would it, indeed, be necessary towards one whose exemplary conduct is already spoken of throughout your nation; but thus much I would add, with great deference and humility, yet with all becoming earnestness, that no conduct, however moral or exemplary, entitles the Christian to his high privileges; nothing but faith in the sacrifice made for him upon the cross can entitle him to the inheritance above: but then, if he believes, he must act consistently with that belief, and will shew his faith by his works, as a tree is known by its fruits."

"The doctrines which you propound, dear Claudia, though different from the views which I have hitherto entertained, as a follower of Zeno, and opposed to the feelings of our natural instinct—which would suggest that we could, by our own strength, do things pleasing to the deity—yet are, I feel, entirely in conformity with that better reading, which is suggested by the book of nature. We see that the tree cannot bear fruit of itself, unless it be shone upon by God's sunshine, and watered by his rain; so I see that we cannot, of ourselves, bring forth fruits acceptable to the will of the deity. Your suggestions on that head find a ready response in the convic-

tions of my heart; and I am quite ready to adopt the profession of your faith, by submitting myself to that rite by which you say that we should shew ourselves disciples of our Crucified Master."

While this conversation was going on, the ceremony of laying the foundation stone of the temple was concluded; and all who had taken part in it were returning to their different quarters. The Emperor had retired to the *Prætorium*, to give instructions to his officers on the subject of carrying out the views which he entertained with respect to the future government of Britain. Plautius, as soon as he could, with propriety, leave the hall of council, made his way back, and joined the group before named. He made his graceful salutations to the ladies, especially singling out Pomponia, to whom he addressed the greatest part of his conversation, and whom it was evident he regarded with more than ordinary admiration. He pleasantly rallied Rufus with the cause of his indisposition which, apparently, though it prevented his taking a part in the ceremonies of the temple, had not prevented his adoration of another divinity; and hinted that Mars, ere now, had been led captive by Venus. A blush naturally suffused the cheeks of those alluded to, but Plautius was far too polite to press a passing pleasantry beyond the limits of proper courtesy. Besides, he knew well enough the pure sentiments which reigned in the minds of these British ladies; and though he had not himself been induced to embrace Christianity, he was fully alive to the purity of the principles evidenced by these high-born females, which presented a singular contrast with those

of the softer sex of his own nation. It was clear, too, that his attention to Pomponia was not displeasing to her; while she beheld with approval his high and manly bearing, and his noble demeanour, which was exhibited in the justice and kindness of his behaviour towards her countrymen, as well as to those of his own nation. This impartiality in his official conduct had already gone a long way to propitiate the generous and sympathising heart of the noble lady whom he now addressed. Occupied thus agreeably, they all passed through the area of the Roman camp, until they each separated to return to their own homes.

CHAPTER XI.

BEFORE day-break, on the following morning, in the grey twilight which precedes the dawn, another small group was seen standing on the greensward, on the western slope of the hill which Rufus had selected, two days previously, as the site for the *sanatorium* for the army. From the side of that beautiful rising ground, issued a spring of the purest water, and formed itself into a basin beneath. Around it stood the group before named, composed of Rufus and two faithful attendants. A former flamen of the Druids—who had now adopted the Christian profession upon the preaching of the apostles, and was exhibiting among his people the most consistent course of Christian life—clad in his robes of white, which his change of religion had not required him to abandon, with long grey hair and beard, presented a most striking appearance. He was accompanied by two of his own countrymen, Druids of a lower rank, who, like himself, had been convinced by the preaching of the gospel. An arrangement had been made for this meeting on the previous night; and, after questions deep and earnest, from this venerable man to Rufus, which the latter answered with becoming reverence and humility, accompanied by an evidently

profound knowledge of the nature of the solemn act in which he was engaged; the venerable flamen hesitated no longer to request Rufus to descend into the water, when he sprinkled over him a portion of the limpid stream, naming him, in the name of the Triune Deity into whose religion he was now to be admitted by this solemn ceremony, with the name of Pudens; signifying, that however much he should blush to commit sin, he should never be ashamed manfully to fight under Christ's banner, as his faithful soldier and servant, against all his spiritual enemies. The very name which his comrades had given him, partly in pleasantry, and partly from other circumstances, he would adopt; for while it would recall to his mind his former life with all humility, it would also lead him to think of the new promises and profession which he had hereby made. The return of the party on foot to Glevum, gave the opportunity for a little conversation between the venerable performers in this interesting ceremony, and the neophyte himself, on the subject of their common hopes; while they gave him all Godly counsel, and encouraged him to hold fast his profession in the midst of the snares of his military calling, and the taunts of those, perhaps, in high places, with whom he might be brought in contact. They little knew what slight need there was of such counsel; or how ready the new convert would be to perform to the utmost all that he had engaged for in his baptism.

A short walk brought the party back to the camp, and, ere the watch was changed, they were all once more in their respective quarters. Pudens, as we must henceforth

call him, retired to his own chamber to reflect, with seriousness, upon the novelty of his position, and to pray for guidance from above, to enable him to continue firm in the faith which he had adopted. How different his prayers now, from those he had been wont to make; what fervor and zest were added to those previously cold, formal, and infrequent petitions, directed upwards in hesitation and in doubt—both as to the nature of the Being addressed, and the efficacy of the prayer offered—without the intervention of a mediator, and without the guarantee of acceptance.

In a short space of time the troops were again on foot, for it was the Emperor's policy to keep them always on the alert. Besides, the short time he purposed to remain in Britain, led him to inspect them more frequently, that he might know how far he might depend upon them in his absence, both for preserving the conquered territories, and making additions to his conquests. Each review, conducted by Plautius, confirmed his confidence in the army, and he now set himself seriously to carry out his political views, with regard to the British chieftain, Arviragus.

As much time as possible was spent in a courteous interchange of visits between the Imperial Roman and the Royal British Courts. On these occasions frequent were the opportunities which the Emperor had of witnessing, with marked approval, the pleasing and graceful, yet chaste and modest, demeanour of the two ladies who especially graced the British Court. It was impossible that the preference shewn by Plautius and Rufus Pudens

for the society of Claudia and Pomponia, should escape the keen eye of the Emperor. He readily saw that an union between his officers and these high born British ladies would tend to consolidate his schemes, by paving the way for the establishment of vassal dynasties in Britain, tributary to Rome; and that nothing was more likely to strengthen his object than such matrimonial alliances, which would attach the people to his rule, and enable him to dispense with a large portion of the army, which it would otherwise be necessary to leave in the country, to keep it under his control. It would be some time before his daughter Genissa, who had been promised in marriage to Arviragus, could arrive from Rome. He thought, therefore, that an alliance between these, his most distinguished officers, and the nearest relatives of the British king, would be a guarantee to him, of his full determination to carry out his promise.

Caractacus had allowed the Emperor a wonderful repose during his short visit to Glevum. The rumor of his intended invasion was clearly a false alarm; for it was quite evident that the report of the last engagements with the Romans, and especially the wonderfully magnified account of the testudo manœuvre, had awed him into a temporary inaction. Not that Caractacus, himself, would not have been ready to have faced anything; but, as leaders, without followers, would be of little use in a campaign; and as his troops had been thoroughly alarmed at the reports of Roman valor; he thought it well to make a virtue of necessity, and to remain, for the present, on the defensive, expecting that possibly the Romans might venture to attack him.

Claudius, through his spies, was now well aware of the state of affairs; and his knowledge gave him time to plan, without fear of interruption, the schemes which passed through his mind. Out of the sixteen* days which he had reckoned to remain in this country, twelve or thirteen were already passed; there was now little time left to carry out his views.

It is not, however, the habit of Emperors to require much time for the execution of their projects; time and circumstances all seem to bend before their will; they have, for the most part, only to pronounce their wishes and to be obeyed. On this occasion, where the wishes of others only too readily fell in with his schemes, there could be no difficulty in the accomplishment. Nevertheless, there are certain arrangements of preliminaries, which even the will of Emperors, and the ardent wishes of lovers are not able to dispense with altogether; certain things, incidental to the *éclat* of a grand marriage, which seem as essential as the marriage itself, and to omit which would be to shear it of its necessary accompaniments. We doubt whether many of the marriages which take place would be carried out at all, if there were a proposal to divest them of these formalities.

Although the Emperor had himself no doubt as to the wishes of his officers, nevertheless, up to this time, no hint had been given to him; much less had formal application

* Dion Cassius states, that Claudius only remained sixteen days in Britain. Suetonius says six months; but perhaps he reckoned the Emperor's six months' absence from Rome.

been made for his consent. These formalities must be gone through; either by the parties, themselves, applying for the Emperor's permission; or by the Emperor signifying his will to them. He was not long in taking an opportunity of this sort. At the evening banquet, which was held at the *Prætorium*, he appeared in high good humour; the honors he had received at the hands of the military and people disposing him to look graciously on all around him. He told Plautius that, on quitting Britain, he could not do better than leave the government of the Colony in the able hands which had so well administered it hitherto. Still, he was aware that, to a man of his refined taste and domestic habits, Britain must be, in a certain degree, a sort of banishment; it would therefore be important that he should solace his exile by taking a fair partner to share it with him, and so lessen its irksomeness. He rallied his general on the subject of the fair British ladies who frequented the Court; he praised their talents and acquirements, and suggested that his empire could not be better consolidated than by an union of that sort. It would be a guarantee to Arviragus, that he would carry out his promise of sending his daughter Genissa from Rome, to be espoused to him, if, in the meantime, his officers should marry two of the ladies of the British Court.

The Emperor found his gallant lieutenant nothing loth. He candidly avowed that he required little persuasion to a match, from which he augured the greatest happiness, knowing as he did the character and acquirements of the fair Pomponia. While Pudens could not do otherwise than

pour forth his grateful thanks to the Emperor, that he should condescend so far to notice him, especially in aiding him to carry out the dearest object of his wishes.

There was no difficulty in persuading the Dobunian King ^b to accede to the Emperor's views. In the first place, he was in his power, and dictate whatever he might, he could not do otherwise than obey; but he was not disposed to offer any opposition, as it appeared to be an union which might prove, in many respects, advantageous. Arrangements were made accordingly, and the approaching marriages announced, to the joy of the military, by whom these officers were especially beloved. A few days however must necessarily elapse before the plans could be carried out.

The mean time was employed in preparations and in military displays, interchanged with some pleasing strolls in the delightful surrounding country. On the occasion of these rambles much opportunity was afforded for Pudens and Claudia to become better acquainted. Nor could there be anything surprising in the fact, that a mutual admiration of each other's good qualities and principles, commenced under circumstances such as have already been described, and based upon such common grounds of religious views, should ripen into a deep and permanent attachment, such as would augur a happiness which could not be guaranteed upon any less solid foundation.

Lest the modern notions of propriety of some readers should be shocked at the freedom of intercourse which

^b Tacitus, *Life of Agricola*.

appeared so soon to have existed between these parties, it may be well to remark that it is doubtful whether, in fact, it was at all more so than would be sanctioned under a state of society claiming a higher amount of strictness; nor is it intended that it should be so represented. These delightful parties are supposed to have consisted of a tolerably numerous company,^c among whom the most lively and interesting conversations sprung up, which might serve as a model even to the present generation, calling forth an interchange of views and opinions, which, we fear, might cast into the shade, some of the vapid and frivolous conversations too often indulged in by persons, similarly circumstanced, in a (so called) more enlightened age. Our friends, Pomponia and Claudia, let it be understood, were not of that class whose time was spent in trivial and empty occupations (if such can be called occupations;) and if, for the purposes of our tale, we have to bring them somewhat into public, we must observe they had also their private and domestic duties, of which they were by no means negligent; but rather the more careful, in consequence of their distinguished rank. For, in those days, idleness was no mark of distinction; on the contrary, those of the highest birth were generally amongst the most notable, setting an example in their own persons of the domestic duties. But

^c Should any of our readers, for a moment, imagine any indiscretion on the part of these ladies, in taking their country walks with these young Roman officers, it may be as well to observe that they were never in the habit of leaving home without a faithful old female attendant, called their nurse.—Fosbroke.

as every occupation requires its periods of relaxation, so were these fair ladies entitled to their full share of a privilege, healthy alike to mind and body. Our heroines were clearly of the class who were capable of turning the whole of their time to the greatest profit. It was delightful, to any one not fettered with formal conventionalities, to observe the ease, freedom, and independence which they enjoyed; the healthful plainness and simplicity in which they lived, and the rural amusements and recreations with which they varied their more serious employments.^d Yet, notwithstanding, this great ease and freedom of manners, (whatever some authors may have averred to the contrary, with regard to the morality of the British females of that period), there was not the slightest levity to be traced; and it is impossible that greater propriety of conduct could have been observed, than that which was exhibited by the high born females among our British ancestry. In proof that a much higher tone of virtue was entertained by the Britons, than has been generally imputed to them, we would simply call attention to the indignation^e which they universally expressed at the light behaviour and conjugal infidelity of their Queen Curtismandua; shewing how truly repulsive such conduct was to their notions. That Pudens, on the occasion of these enjoyable country walks, should have addressed his conversation more especially to Claudia, or that he should have sought her society in preference to others who formed the company in these pleasant strolls, will, probably, surprise no one; neither

^d Dr. Henry's *History of Great Britain*, vol. i., 375.

^e Tacitus' *History*, lib. iii., chap. 45.

will it strike any one with astonishment, that they should daily discover in each other new graces and new virtues.

Upon whatever topic the conversation might happen to turn, Pudens was surprised at the compass both of the mental powers and acquirements of Claudia. Whether it were the religion of the Druids, or that of the Christians; whether the subject were the poetry of the Greeks, the Romans, or the British Faids, or Bards, she was equally at home. Whether it were agriculture, history, or household affairs, it would have been difficult to have propounded a question to which she was not ready with an answer, or had not, at least, some pertinent observation to make. Even astronomy, mathematics, and the more abstruse sciences were not altogether unknown to her; and the healing art was one to which she gave a considerable share of her attention, as a means of alleviating the distresses of the suffering, and as having learned, by personal experience, that an avenue is open to the soul through the sufferings of the body. But on every occasion, the subjects under discussion were handled with that delicate refinement, and that pleasing manner which exhibits no pedantry, and manifests no consciousness of superiority, to the discomfiture of the other party. She had the happy faculty of leading the person with whom she conversed to consider her the obliged and instructed party, rather than the instructor; and that not from a mock humility, or from the slightest degree of hypocrisy, but from a real and native modesty and simplicity of character, which was as winning to witness as it was genuine; while her adoption of the Christian religion had greatly confirmed and

strengthened her natural impulses. She seemed desirous of turning every incident to account; and never shrank from appearing in those societies and places to which her rank in life, and the habits of the day in which she lived, might lead her. All wanton mirth was hushed, upon the entrance of her friend Pomponia and herself; yet none seemed to consider their presence an unwelcome intrusion, or a wearisome restraint. The modest demeanour, the sweet, but chaste smile, the gentle and unpretending, yet fervent, conversation of Claudia, and the dignified manners of Pomponia, seemed quite to hallow the scene.

The favorite walk, from Claudiocestria, was either to that grassy hill—in after days known as ‘Mattes-knoll, or Meadow Hill, and in more modern days called Matson Hill, or Robin’s Wood Hill—on which the beacon fires were wont to blaze, when the alarm of war sounded through the land. Another, scarcely less favorite excursion, was to that gentle eminence recently selected by Pudens for the *sanatorium* of the Roman army. The former, being more elevated, commanded, it is true, a more extensive view; while the latter, overlooking the rich meadows of the Severn, with their numerous pasturages for cattle, offered a home scene scarcely to be surpassed by any in Britain, for the richness of its verdure, and its calm repose. Old Heccan^a

^a *Matt*, a meadow.

^s It is singular how long names will last in any country where they have once taken root; and Hempsted still continued to be written Heccanstede, in some documents, as late as Henry VIII. See the *Minister’s Returns of the Lands of the Dissolved Priory of Lanthony*, in the Augmentation Office.

was a good judge when he selected that spot for his abode; well calculated as it was for dairy and for fattening purposes. The rich cream and butter, and the excellent beef which these meadows produced, found a ready market at Claudiocestria, among the Roman troops, whose increasing numbers, superadded to the previous population, had enhanced the price of these commodities. It would have been almost unnatural to expect that Heccan's patriotism should not have yielded to the prospects of his pocket (if he had one—at any rate he had a purse); for there was no unwillingness on his part, to dispose of his goods to the first comer, whether that customer were Roman or Briton. Scribonius,^h one of the numerous physicians who always accompanied the Emperor Claudius, was even then engaged in instructing the ancient inhabitants of our county in the art, hitherto unknown to them, of coagulating the cream, by placing it in linen cloths, and pressing out the milk by means of heavy weights, and so forming that article for which Gloucestershire has since earned a world wide reputation, in its celebrated double Gloucester cheese. This was, indeed, a valuable discovery for the Dobuni, as it would enable them to put by a store of wholesome food against the winter months, when cream was scarce; and also would furnish them with a new article of export, of which they had, hitherto, but few.ⁱ

^h Musgrave, *Belgium Britannicum*, pp. 47-48.

ⁱ Tin, lead, iron, baskets (*bascaude*,) mastiffs, hides, and chalk, appear to have been the chief commodities exported by the Britons.

In short, Heccan's commercial eye told him that the Roman rule would make his fortune; and, however sad the idea may seem to some more chivalrous and romantic minds, the crafty old Briton's sympathies turned with the tide of Rome; nor had he learned to regret the day when the Roman eagles were planted in the *principia* of Claudiocestria. He was the very prototype of that more modern idea, that all national feeling and honor should be subservient to money making. Alas for the day when such opinions shall become prevalent in England!

Could Heccan have foreseen how Roman policy would eventually break the British spirit, and lead to Britain's downfall, he might—unless Mammon had entirely blinded his eyes—have regretted his haste to get rich upon his country's subjugation; but he was not gifted with any great degree of foresight; and whether the proverb were then in existence or not, that we should “make our hay while the sun shines,” it was, at any rate, the motto upon which he acted.

A pleasure excursion was planned for the following day, which caused much interesting discussion among the newly arrived Roman officers; and that was the natural phenomenon^k presented by the tide of the river Severn,

^k This phenomenon is known in a few other rivers, such as the Humber, the Hooghly, and the Seine, in which latter river it is called ‘*Le ras de marée*.’

Nennius, chap. 72, thus quaintly notices the Severn Bore, *cir-citer* A.D., 858:—“*Aliud miraculum est Donrighabren, id est duo reges Sabrinæ. Quando inundatur mare ad sissam in hostium*

which, under certain conditions of the moon, rushes up with singular velocity. The autumnal equinox having set in, a more than ordinary exhibition of this phenomenon was expected; and, as such a circumstance is unknown in the Italian rivers, great was the eagerness to witness a scene which excited the curiosity of all. Crowds of officers and soldiers rushed down in the morning to a point of land about a mile and a half below old Heccan's stockade, where a sunken shelf of rock runs obliquely across the river. Here the tide forces itself violently up against the stream, at the rate of between three and four miles an hour, carrying all before it, and bearing on its crested waves the coracles of those hardy, venturesome sailors, for whom this country has been ever famed.

This phenomenon has been called by names varying with the different periods of history. At times it has been called the *hygre*, or *hyager*; a name, perhaps derived from ἵς ἄγρος, the wild boar. It is still called among our natives the *boar*, or *bore*, the former appellation having many good reasons for its adoption—the manner of its rustling, and the crest which it presents, bearing out the simile to the shaggy mane of that animal when in a state of irritation, while its roar, which may be heard for a considerable dis-

Sabrinæ, duo cumuli spumarum congregantur separatim et bellum faciunt inter se in modum arietum: et procedit unusquisque in alterum, et collidunt se invicem. Et iterum recedit alter ab altero et iterum procedunt ex uno cumulo super omnem faciem maris. In unaquaque sissa hoc faciunt ab initio mundi usque in hodiernum diem."

tance, may be supposed to form the climax of the resemblance. From a scene of this sort, to which all were hurrying, the Emperor himself would not be absent on any account. A handsome car, with four horses, beautifully caparisoned, was prepared for his use. Chariots, *pilenta*, *carruce*, *bennæ*, *petorita*, *plaustra*, and *ourri*, in short all sorts of vehicles, whether of Roman or British make, were in full request for this excursion, and scarcely a conveyance of any kind was left behind in the camp.

Not that the Britons, themselves, cared for a sight to which they were so much accustomed; but the presence of the Emperor, the love of novelty, and the fineness of the weather, which had now been fair for some days, induced people to enjoy the brightness and warmth of that second summer which sometimes visits this climate, and is known in France by the name of *le petit été de Saint Martin*. The lengthened absence of rain, in the upper country of the Silures, had rendered the state of the river favorable to the exhibition of this sight; while the wind, blowing gently from the south, added to the effect, by bristling up the crest of his swinish majesty, the denizen of the rough forest, who is represented as struggling against Sabrina's flowing stream.

The brilliance of the Imperial equipage, the military costumes, the plaid mantles¹ of the ladies, of various hues,

¹ We learn, from Strutt and others, that plaid cloaks formed the most common dresses of the Britons at that time, as they continued to be the national costume of the better portion of our fellow countrymen in the north to a very late period. From the interminable variety of patterns which the squares are capable of producing, they will probably continue to be popular as long as the nation exists,

formed an unusual sight in those parts; and, though the high equinoctial tides continue, at their periodical returns, to attract crowds to Sabrina's banks, it may be doubted whether so brilliant a cortege has ever, before or after, graced her meadows. None could pronounce the affair a failure, at least on this occasion, and none returned disappointed.

A proposal was now made by some of the party to send the carriages back by the road, and to return to Claudiocestria on foot, as a walk through the pasture fields would be delightful. Such a proposal found many seconders, the Emperor himself among the number. Everything appearing to favor his most ardent wishes, with regard to this province, he was all smiles and affability. He addressed much of his conversation to Pomponia and Claudia, gracefully rallying them on the prospect of soon seeing them at Rome; remarking that he should be pleased to present them to the Empress, and proud of such an addition of grace, wit, and beauty, to the Imperial Court. Little, perhaps, while politely responding to the Emperor's condescension, did they imagine the sort of person the Empress Messalina might be, to whose protection he commended them, or how little suited she would be to advance the interest and comfort of their visit to the capital, whenever it might take place, either by her character, conduct, or conversation; but of this they were happily ignorant, and could, therefore, do nothing less than thank the Emperor most cordially for his proffer of Imperial patronage.

Many were the topics of discussion which this walk afforded, and from being general, the conversation soon

became particular. Groups dwindled down insensibly to threes and twos, each having their own peculiar subject of interest. The weather, the scenery, ephemeral and local topics, branched off into questions more general, calling forth again, from time to time, observations more particular and personal.

"How enjoyable is this weather," remarked Claudia to Pudens; "this second summer is very cheering, when one had almost begun to fancy that dreary winter was about to set in. Yet what a wonderful dispensation of providence is it, that each season of the year brings with it its own appointed duties and occupations, so that time need never hang long on hand. And oh! now that I have learned the value of time, by the discovery that it is the preparation for a glorious eternity, how doubly do I regret its waste, and how deeply do I pity those who are always endeavoring to kill time, and know not how to vanquish the tedium of their days. How verdant do our pastures still continue, notwithstanding the rapid approach of winter!"

"You are then fond of country life," said Pudens.

"Undoubtedly," replied Claudia; "for there is the lesson of God's providence most surely learned; and nature supplies us with a vast field for research, while it elevates the soul with gratitude to the giver of all good gifts. Every good gift and every perfect gift cometh down from above; how then should our hearts ascend thither with all thankfulness. Every plant, every tree reminds us that there is a God; nay, every flower and leaf manifests his hand. And that he should so liberally have taught us

how to use them, some for food, and some for medicine, is an additional proof of his love to us poor feeble mortals, whose murmurings and ingratitude are, alas, too frequent. We have much to be thankful for in our climate and soil, which produce such abundant supplies of everything needful for the wants of man. I have heard much of your sunny Italy, but I doubt whether, all things considered, there is not as much to fear from the excessive heat of your climate as from the cold of ours."

"Ah!" returned Pudens, "how have you become acquainted with these things."

"Think you," said Claudia playfully, "that your poets are unknown to me! Have I not read all that your beautiful poet, Virgilius Maro, has said on the subject of your climate, soil, and agriculture! How true to nature his conception, how sweet the measure of his verse; and, however much the lovers of poetry may differ in their opinions, as to the merits of the *Aeneid*, compared with his pastoral poetry, I must confess that, to my mind, there is an especial charm in the latter; while his verses on those subjects, with few exceptions, interest, without shocking, the feelings of a Christian. Nay, one could almost feel that little more instruction on those subjects would have brought a man of his mind to the adoption of the true faith. How beautiful those lines in his fourth Eclogue!

Jam redit et Virgo ;
 Jam nova progenies cœlo demittitur alto.
 Tu modo nascenti puero, quo ferrea primum
 Desinet, ac toto surget gens aurea mundo,
 Casta fave, &c. &c. &c.

* * * * *

Ille Deum vitam accipiet, Divisque videbit
 Permixtos heroas; et ipse videbitur illis;
 Pacatumque reget patriis virtutibus orbem.
 Occidet et serpens, &c. &c. &c.^m

* * * * *

^m "The years approach, by prophet sage foretold,
 Again by circling time in order rolled;
 The Virgin* comes, the ancient holy reign,
 Peace, virtue, justice, now return again.
 See! a new progeny from heaven descends,
 O heavens hear! th' important birth befriend;
 The golden age this infant shall restore,
 Thy sun shall rise, and vice shall be no more.
 The months begin, the babes auspicious face
 Pollio thy glorious consulship shall grace;
 What footsteps of our ancient crimes remain,
 For ever shall be banished in thy reign.
 He shall enjoy the life divine, and see
 The saints and heroes of antiquity,†
 The jarring world in lasting peace shall bind,
 And with his father's virtues rule mankind.
 For thee, O child, spontaneous earth shall pour‡
 Green ivy, mixed with every choicest flower,
 Each field shall breathe Assyria's rich perfume,
 And sweets ambrosial round thy cradle bloom.
 With milk o'ercharged the goats shall homeward speed,
 And herds secure from mighty lions feed;
 The baleful asp and speckled snake shall die,¶

* Compare Isaiah vii. 14.

† "Thou art not yet thirty years old, and hast thou seen Abraham?"—"Abraham rejoiced to see my day, he saw it, and was glad."

‡ Compare Isaiah xxxv.

¶ Had Virgil read the prophecy—"He shall bruise thy head, and thou shalt bruise his heel?"

"One would have imagined that he had been inspired to write of the Saviour, the expected of all nations; or surely he must have become acquainted with the writings of the holy Hebrew prophet, Isaiah. But alas! for his application of the passage to a mere man, however excellent. It is to be regretted that your distinguished poet should have approached so near the light, and yet have not partaken of the benefit."

"I admire, dear Claudia, your enthusiasm; I could almost imagine that you were a poet^a yourself, so warmly do you enter into the subject. But where could you have acquired these things? I had little

Nor pois'nous herb 'mid flow'rs concealed shall lie,
And how in virtue's arduous paths to shine,
Warm'd with the patriarch's fame the youth shall know.
Then clustering grapes on forest thorns shall grow,
Swains, without culture, golden harvests reap,
And knotted oaks shall show'rs of honey weep.
Yet of old crimes some footsteps shall remain, &c.

* * * * *

Last, when he reaches manhood's prime complete,
The sailor shall forsake the useless fleet;
No freighted ship shall wander ocean round,
With ev'ry fruit shall ev'ry clime be crowned.
No lands shall feel the rake, nor vine the hook,
The swain from toil his bullocks shall unyoke;
No wool shall glow with alien colors gay,
The ram himself rich fleeces shall display, &c.

* * * * *

Ye happy years, for thus hath fate decreed,
Assume thy state! thy destined honors prove."

^a There is not one circumstance in the history of the ancient Britons, more surprising than their early and admirable taste for poetry.—Dr. Henry's *History of Great Britain*, vol. ii., p. 161.

notion that you Britons had imbibed a love for the muses; much less had I any idea that our literature had thus penetrated to the ends of the world."

"Indeed," said Claudia, "you do not give sufficient credit to the Druids, who are our instructors. Their knowledge is as extensive as it is deep. I question whether there be any subject, in the range of learning,^o in which they have not taken a part; and those schools of learning to which the nobility of our land, both male and female, are sent for instruction, are based upon the most liberal foundation. Placed by my father—when it pleased God to remove my dear mother from this earthly scene—at a seminary of the Druidesses, we were daily instructed by some of the most distinguished professors. Foreign languages, and foreign poetry have always occupied a prominent place in my academical pursuits. Not that our own country is wanting in poets; far from it. We have amongst us some of the most distinguished men of that class; but it is rather the habit of our Faids to improvise, or extemporise their verses, than to write them. When composed, they commit them to memory, and sing them to the harp at banquets and on solemn occasions. In metrical compositions, both religious and historical, our bards are famous; but it is not a custom among us—rather it is forbidden by our Druids—to commit them to writing; though with what view such restrictions are made, unless it be to strengthen the memory, or to procure for their bards an additional reverence among

^o For the learning of the Druids and their seminaries, consult Dr. Henry's *History of Great Britain*, vol. ii., book 1, chap. 4.

the lower orders, I am not able to say. Such an injunction, however, does not bind us females; perhaps it was not contemplated that we should occupy ourselves in such pursuits, and so there is no law against it. I have, therefore, occasionally amused myself by writing off hastily a few lines, in the Greek and Latin languages, some of which, Plautius, in his kindness, estimating them indeed far beyond their merits, has transmitted to Rome, to his friend Martial, the poet, who in return has been pleased to commend them in an Epigram of his own. But alas, brilliant and witty as his effusions are, I candidly confess that I would rather dispense with the commendations of a man whose morals are so offensive to the ear of chastity."

"Indeed, dear Claudia, you astonish me; every day brings out some new grace in you, and reveals some new topic of mutual interest. Poetry has been with me a passion from my earliest youth. Upon the bark of the beech trees, many are the sonnets which I engraved with my knife, in the grove adjoining the country residence of our family, to fancied objects of adoration, now for the first time realized by my acquaintance with thee, dearest Claudia. At the age of thirteen,^p some verses which I wrote were deemed worthy Martial's notice, and he was kind enough to commend them to the Roman public. I have, like yourself, to regret extremely the licentious character of his verses, the ridicule and sarcasms of which spare neither friend nor foe. I trust that he may be brought to see the error of his ways."

^p *Universal History*, Folio, 1795.

"Would not that, dear Pudens, be a glorious work for us, to bring about a reformation of his character, and, if possible, to win him to the Gospel of Christ?"

"A glorious work, indeed," replied Pudens, "since you have taught me that grand lesson of charity, that it is our duty to make known to every one, the blessings of that faith which we ourselves hold."

"Yes, one of the holy men of old has said—'They that be wise shall shine like the firmament, and they that turn many to righteousness as the stars for ever and ever,'" said Claudia; "where, in either of our former religions, was so glorious a doctrine taught? Surely the axe is laid to the root of the tree of selfishness; no man any longer liveth unto himself, and no man dieth unto himself. We are not our own; but bought with the price of the precious blood of him who died to redeem us. He that winneth souls is wise. O what a privilege that one immortal soul should be permitted to lead other souls to eternal happiness! What other system has ever taught such an universal interest in the human race?"

The allusions which Claudia had recently made to the rural scenes, so well described in Virgil's *Ecologues*, reminded her that a little detour in their walk would bring them to the corn fields, in which her countrymen were then most busily occupied in gathering in the harvest. In turning every incident to account, she could not but call her companion's attention to the bountiful way in which the Almighty provided food for the creatures of His hand; while she traced even the contrivances for economizing labor, and saving time, to the suggestions of an all wise

and beneficent providence; for they were two most important considerations in a country where the laboring population was comparatively scanty, and the climate so variable, that the gathering in of the harvest during the few days of sunshine was a matter of the deepest concern.

"I think," said Claudia, "that with all Virgil's knowledge of husbandry, the excellent hints he has given us for the cultivation of the soil, and the best methods of housing the fruits of the earth, he has nowhere described that instrument, the celebrated reaping machine,¹ by

¹ It is quite clear that there is nothing new under the sun; for while we pride ourselves, perhaps, upon our modern inventions, it may tend to moderate that pride, when we learn that, at the very period of which our tale treats, the reaping machine was well known among the Celtic nations.

"*Messis ipsius ratio varia; Galliarum latifundiis valli prægrandes dentibus in margine infestis, duabus rotis per segetem impelluntur, jumento in contrarium juncto, ita directæ in vallum cadunt spicæ.*" Pliny's *Natural History*, lib. xviii, ch. 30.

"The plan of reaping varies. In the broad plains of the Gauls, very large machines, with teeth fixed in a row, are driven on two wheels through the standing corn, a horse being harnessed to it contrary to the usual manner; thus the corn, being cut off, falls into the furrow."

"Some question may arise whether we should translate *vallum*, as it occurs in the latter part of the sentence, differently from the sense given to that word at the beginning; *vallus* being a van, or machine, (see Ainsworth's *Dictionary*) and *vallum* being a trench or furrow. If we adopt the latter translation, then it follows that our ancestors had already attained that excellence in their machine which has been with so much difficulty effected in those of modern construction. If, on the other hand, we translate it as the machine it-

which the Celtic nations gather in their harvest; and as it was probably unknown to him, and perhaps may be new to you also, I propose, if you don't object, that we should pass over a few paces to the right, when our walk will bring us into the midst of that interesting operation. I confess, said she, that the harvest appears to me one of the most interesting of all seasons of the year. It recalls to my mind most forcibly those comparisons made in the Holy Gospel, wherein the harvest is compared to the end of the world. At the same time it fills my heart with gratitude, for the means whereby God, in the interval, supplies us, his unworthy creatures, with all suitable nourishment for our bodies, until that great and notable day shall arrive, when He shall come with His holy angels, the reapers, to gather us to our great account. But here, dear Pudens, we are! I should like to hear your opinion of the machine in which our Gallic neighbours have already made great progress."

"Indeed, fair Claudia, I am truly astonished. I could not have supposed that you were so far advanced in scientific and mechanical knowledge; we really have no

self, then they had accomplished that which our modern inventors have not yet succeeded in; for they must have made the machine not only to reap, but to carry away the corn. It was probably set very high, and cut off the ears only, which were thus carried away in the body of the machine or the barrow, as Dr. Holland in his translation of 1634 describes it. We are led to suppose that this was the case, by a passage a little lower down in the same chapter, where Pliny says, that where the straw was to be used for thatching, they endeavored to keep it as long as possible, "*ubi stipulâ domos contegunt quam longisimam servant.*"

right any longer to call your countrymen barbarians. I feel we have done you great injustice. We have many things yet to learn from you, and I trust that the amalgamation of nationalities may be mutually beneficial. It is, indeed, a wonderful instrument, and might be introduced, with much benefit, into our fertile plains, through which Eridanus^r rolls his flowing streams, as Sabrina waters your rich valley. I trust that one of these days it may be my pleasure to introduce you to those sunny scenes, where the corn and wine intermingle in the rich Mantuan plain; where you see the clustering grapes, like rich purple amethysts, encircled as it were in the golden setting of the ripening corn. All praise and glory to Him who giveth his good gifts, so richly to enjoy, to the creatures of His hands."

With such like incidents and conversation, was the walk home to Claudiocestria beguiled by our hero and heroine. That of the other couples and groups, were doubtless equally interesting; although it is not our province to record the secrets of more than those with whose history we are especially charged.

The Emperor's visit to Britain having now drawn to a close, he had arranged with Plantius and Pudens that the matches, which had been agreed on with the approval of all parties, should take place on the following day, that he might himself honor the ceremonies with his presence.

^r The Po.

CHAPTER XII.

WEDDING days, of course, are all sunshine; or, if they are not, they ought to be. The morning of the 15th of October, A.D. 44, and the nuptials to be solemnized that day, were no exception to the rule; whether we allude to the sunshine without, or the sunshine within the hearts of those who were the parties most concerned. But indeed, that luminary had extended its influence to all around. Never were two officers, or two ladies, more beloved by all to whom they were known. The love and respect in which they were universally held, had gathered a large concourse of people. In short, Claudiocestria had been the scene of continuous festivity from the day of the Emperor's arrival; this day, therefore, was not one of the least in the annals of her enjoyment. The novelty of the whole proceeding was so great that it could not fail to be attractive. The rank of the parties, the difference of their nationality, the known adoption, on the part of the ladies, of the Christian religion, made it a matter of question how the wedding arrangements were to be carried out. Were they to be celebrated after the Roman fashion, or according to the British customs; were they to be solemnized with christian rites, or were they to partake

of a mixture of all? These were questions which had excited a great deal of curiosity among the people, and had no less occupied the minds of the parties themselves. It may perhaps have already called forth some speculations on the part of our readers. We will therefore hasten to enlighten them.

As there was no precedent for unions of this sort, marriages being usually contracted between Roman citizens^a only, it was decided that there should be, on this occasion, such a combination of customs as would be agreeable to all parties, and should offend none; a difficult matter to accomplish, but all the circumstances were peculiarly favorable to this arrangement. The old form of marriage by what was called *confarratio*,^b was almost exploded at that time, by the Romans, and their weddings had become all but a mere civil contract before the magistrate. The adoption, therefore, of this method, being strictly in conformity with law, would meet with the approval of the Roman party, while it had nothing objectionable to the British; and as it was not necessarily attended with any sacrifices to the heathen gods, there

^a Claudiocestria having now been admitted to the rank of a Roman city, both Pomponia and Claudia had the rights which belonged to females of the Roman Empire, while they did not lose their own national privileges.

^b In this ceremony, which was the only form of marriage among the Romans with solemn rites, a sheep was sacrificed, its skin spread over two chairs on which sat the bride and bridegroom with their heads covered, and the marriage was completed by a solemn formula of prayer, after which another sacrifice. Smith's *Dictionary of Roman Antiquities*. Adams' and Kennett's *Roman Antiquities*.

was no room for offence to the feelings of the Christians. So also the nuptial benediction, which Pomponia and Claudia held to be indispensable—by the converted Druid priest, to whom Pudens was indebted for initiation into the Christian church, and now the venerated and beloved friend of the family—was so in conformity with the habits of the Romans, that no objection was urged on their part. At the same time, the procession and the banquets, prepared for the occasion, were nothing more than the exalted rank of these distinguished ladies demanded. Although they had embraced the doctrines of Christianity, and fulfilled its precepts to the fullest degree, it was by no means considered that they had thereby lost caste, or had renounced their position in life; on the contrary, it gave them such extended means of usefulness and influence, as they would not have enjoyed, probably, in a lower station of life. Their very rank sheltered them from all question, and all cavil; and as the persecutions of the church^c had not yet commenced on the part of the Roman government, and as the Britons had no notion of opposition to Christianity, nay, rather looked upon it in a favorable light, a freedom and toleration was permitted to these ladies, and those of their countrymen who had joined their creed, at least for a season, such as they did not enjoy for many a long year afterwards.

^c When the persecutions of the Church were most rife in Rome and Italy, Britain was peculiarly exempt. Not even in the bloody reign of Nero, did they extend, in any great degree, to this country. They commenced, probably, not much, if at all, before the time of Dioclesian; but never were they carried on in Britain with the same rancour as elsewhere.

But now, perhaps, our young lady readers will want to know something of the manner in which the brides were dressed; whether they had any bridesmaids; whether there was a best man; whether there was any ring; or any wedding cake; whether there was a wedding dinner, or a ball; and whether there were any speeches. If they will have a little patience they shall hear all about it.

The meeting was fixed, at an early hour, at the palace of Cogidunus. Hither the Emperor came in state, and was received at the door of the palace^d by Cogidunus himself, and Arviragus—the *tanist*, or acknowledged heir—with great ceremony, attended by all their chief officers.

Pomponia and Claudia having been attired by their attendants, and their toilet superintended by the respected and venerable nurse—herself a convert to the Christian faith, who held a distinguished place in the family,—remained in seclusion in the female apartments, occupied with conversation, suited to the change of position which they were about to undergo; cheering and

^d We are not to suppose that all the houses of the British nobility were mere hovels. Although they could not vie with the splendid residences of the Romans, yet they were far from being the miserable huts which some have described them. True that the houses of the lower orders were wretched enough; but the great chieftains had houses erected with good solid masonry; and Cogidunus, whose readiness to fall into Roman habits has been before described, had, doubtless, in more than twelve months association with his allies, adopted manifest improvements in the architecture of his palace. Nennius mentions castles, both of brick and stone—governed by a prefect, or master of the household—in which the British kings resided.

comforting one another, and engaging in solemn prayer to the throne of grace, for guidance in so important a step in their lives. All was like a great unknown waste before them, but they knew in whom they trusted. They thought, too, that they knew the characters of those to whom they were about to unite their destinies, sufficiently to feel no more fears than those which are natural to young persons in their position, who were about to embark upon a totally unknown voyage of life. To go to Rome in due course of time, too, held out to their imaginations a vast treat. Yet they shared none of those feelings which actuate many young people on going to the metropolis—of going to Court, and enjoying the gaieties of the fashionable world. Their idea of going to Rome was, to visit that city which was associated, in their minds, with the extension of literature and talent; the central attraction of all that was noble, talented, and erudite in the world; the centre to which would necessarily converge, all that was worth knowing and caring for, both as to spiritual or intellectual acquirements. With such interchanges of ideas did they wile away the time, until the arrival of the bridegrooms, with their attendants, was announced. They were then ushered into the *atrium* of the palace, where they found a large concourse assembled.

The bridegrooms appeared, in the full uniforms of the cohorts to which each belonged, accompanied by Lælius Hamo, and Titus Vespasianus, who had come down expressly from Corinium for the occasion. These, therefore, our young lady friends must consider as “the best men,”

The brides were both dressed alike, in a long white robe of the finest linen, reaching nearly to the feet, looped up on the shoulders and in front, with beautiful golden *fibulae*. This robe was called the *tunica recta*; it was bound round the waist with a golden girdle (*corona cingulara* or *zona*.) A purple fringe formed the border of the robe, which was pinked with small bows of ribbon of the same color. The sleeves of the tunic reached only a short way below the shoulders, leaving the arms bare. Each wore the bridal veil, called the *flammeum*, of a bright yellow hue, and shoes of the same tint. Their hair, which was most profuse, and of the richest color—the one dark, and the other fair—flowed over their shoulders in long ringlets, reaching down to the middle of their backs, and was divided in front into six locks, with the point of a spear.* Sweetly was it perfumed with washes of a delightful scent,† which quite filled the *atrium* with their odours. A fillet of British pearls encircled the brow of each. The complexions of these fair ladies were rendered even brighter, by being washed in the yeast‡ of beer; a singular fashion, but one quite in vogue among the ladies of Britain of that day. The brides were attended each by six fair maidens, selected from the nobility, dressed in white, like the brides, the yellow veil and shoes excepted, which were their distinguishing badge.

And now were the *sponsalia*, or the marriage contracts, arranged; each party faithfully agreeing to take the other

* Singular as this custom may appear to modern notions, it will be found to be strictly correct by referring to Plutarch, in *Romul. et Quæst.*, 86-7, and Ovid, *Fast.*, ii., 560.

† Plautius, *Cist.* iii., lib. 5.

‡ Pliny, lib. 22.

into that most solemn union for the period of their natural lives; each bridegroom, at the same time, placing on the finger of his bride a handsome ring of gold. Numerous presents passed from friends and relatives to the brides and bridegrooms, some of which were of a singular character; among them were work baskets,^h cradles,ⁱ and *crepundia*, or toys for the children, the hoped for issue of these marriages. These offerings were brought by boys, called *camilli*, walking two and two in procession, and placed upon a table in the hall, accompanied by the hearty good wishes of the donors, who invoked upon the heads of the happy couples the benediction of those gods whom each adored; and singular was the mixture of religious obsecrations on this occasion. Well might Pomponia and Claudia sigh, and offer up a silent petition that their dear friends and relatives might become such as they were. Could they, however, reject wishes and prayers which came from the heart, prompted though they might be in ignorance and error? Far from it; most graciously and gratefully

^h The work baskets (*bascaudæ*) of the Britons, sometimes made of osier, and sometimes of earthenware, became very celebrated and fashionable at Rome; they formed an article of export, and were a necessary appendage to a house of any distinction.

“Addē et bascaudas et mille escaria.”

Juvenal, *Satire* xii., v. 46.

“Barbara de pictis veni bascauda Britannis,
Sed me jam mavult dicere Roma suam.”

Martial, lib. xiv., *Epigr.* 99.

ⁱ Cluv. *Germ. Ant.*, p. 105, quoted by Dr. Henry, in *History of Great Britain*.

did they receive the proffered kindness of their erring relatives, which they repaid by many an earnest entreaty to the throne of grace, on their behalf, that they might be brought to the knowledge of the truth, as it is in Jesus. And who shall venture to determine what benefits may have resulted to the future church in Britain from the faithful prayers of those early Christians on that occasion.

The bridegrooms, on their part, presented costly gifts of jewelry, such as the Britons rejoiced in, chains, rings, and bracelets, to the relatives of the brides; while they, on their part, received in return, handsome presents of armour, bridled horses, shields, spears, and swords, from Cogidunus and Arviragus, according to British custom. The armour,^k as more complimentary, being some of the pieces which they themselves had worn in battle.

The forenoon was passed in visits of ceremony from the most distinguished personages of the British and Roman Courts; all of whom were invited to a royal banquet, provided by Cogidunus, the King. This meal was of the most hospitable and substantial description; the tables actually groaned under enormous joints^l of beef and mutton, baked in ovens constructed in the earth; and, doubtless, very savory they were, retaining, as they thus would, all the juices of the meat. Of venison, wild boar's flesh,^m

^k Tacitus, *De Moribus German.*, chap. 18.

^l Athenæus *Deipnosoph.*, lib. iv., chap. 13. Diodorus Siculus, lib. v., chap. 28. Ossian's *Poems*, v. 1, p. 15, note.

^m Wild boars were common in Gloucestershire and the Forest of Dean, as late as the reign of King John.

game, and poultry, there was abundance. Salmon and lampreys,^a fresh from the Severn, cold salted meat,^o bread made of acorns, and also of wheat and barley, large bowls of curdled cream, hasty pudding,^p beautiful red apples,^q honey in the comb, nuts, and sundry kinds of fruits, such as grew spontaneously in the country, made up the list of viands. The beverages, which were plentifully supplied on this festive occasion, were wine (a present of real Falernian, from the Emperor's own stores) mead,^r or metheglin, a strong and luscious drink made from honey, *zith*, and *curmi*, or strong beer,^s brewed

^a The Severn has always been famous for its lampreys, which were esteemed a great delicacy among the Romans. It was a custom of the city of Gloucester, always to send a lamprey pie, at Christmas, to the Sovereign. This was continued until the period of the municipal reform. Henry I. died of a surfeit on this luxury, which, however, did not deter King John from a partiality to the rich dish, for he fined the citizens of Gloucester forty marks, or £250, for their neglect, in not sending him the accustomed present. The introduction of the salmon and lamprey, on this occasion, must have been in compliment to the Roman guests, unless the Romans had already instructed the Britons to make use of that kind of food; for Cæsar remarks (*Commentaries*, lib. v.,) that the Britons did not eat any fish, though the rivers, and the sea that surrounded them, were plentifully stored with them.

^o Strabo, lib. iv., p. 197. Tacitus, *Annal.*, lib. xiii., chap. 57. Pliny, *Hist. Nat.*, lib. xiii., chap. 7.

^p St. Jerome, *Comment. in Jeremiah*. Dr. Henry, *History of Great Britain*, vol. ii., p. 112. Pliny, *Nat. Hist.*, lib. xi., chap. 41.

^q Pliny, *Nat. Hist.*, lib. xiv. chap. 21.

^r Diodor. Sicul., lib. v., s. 26. Pliny, *Nat. Hist.*, lib. xiv. c. 18.

^s Pliny. *Nat. Hist.* lib. xiv., c. 22. Dioscorides, lib. ii., c. 110. Diodor. Sicul., lib. xiv., ss. 29-30.

from barley, and a still stronger distillation, corresponding with our whiskey.^t

As the party sat in a circle^v at the feast, according to the custom of the time and country, the cup-bearers, consisting of young boys and girls,^w went round and round, filling the horns, or shells, out of which the company drank, as rapidly as they became empty. During the repast, the bards^x of the family, stationed near the door, sung, to the sound of the harp,^y recitative and improvised songs, recording the antiquity and martial acts of the ancestry of the brides; then they celebrated the beauties of the fair sex in general,^z and the ladies of their own court in particular, and, above all, the virtues and graces of the brides. Their rhapsody then went off into a kind of prophecy of the future, in which every good wish that could be imagined, for long life and happiness to the brides

^t Whiskey is of peculiarly Celtic origin. *Uske-bagh*, 'fire water,' is still chiefly distilled in countries inhabited by Celts.

^v This seems to have been the origin of the round table.

^w Diodorus Siculus, lib. v. Athenæus, lib. iv. c. 13.

^x Strabo, *Geograph.*, lib. iv., p. 275.

^y *Histoire des Celtes*, par Pelloutier, c. ix., p. 360.

^z "The fair sex have, in all ages and almost all countries, except among mere savages, been treated with some peculiar marks of attention and politeness."—"This was remarkably the case among the ancient Britons; these brave, rough, unpolished nations treated their women with much attention and respect."—"The beauties and virtues of the fair were the favorite themes of the ancient British bards."—Henry's *History of Great Britain*, vol. ii., book 1, chap. 7, pp. 320-21.

and bridegrooms, was blended with prayers for a numerous progeny.

The repast being over, a dance began, performed by young men, who executed the most active and graceful evolutions, amidst the sharp points of swords and spears,^a the company looking on at the wonderful agility displayed, which called forth the greatest applause from the spectators. When this exhibition had lasted for a while, a signal was given that the time had arrived for the departure of the newly married couples to the home prepared for their reception. This was the *Prætorium*, Plautius's residence. And now a procession was formed, of Romans and Britons, a mixed multitude, to accompany the bridal parties home. The Roman ceremony of tearing the brides, as it were, by violence, from the arms of those who had brought them up, was complied with, out of deference to custom; and had Claudia really been obliged to quit her favorite old nurse, it would indeed have been a tearing away from one who was truly attached to her; but it was arranged otherwise, and settled that Nona should accompany her dear young mistress wherever she might go. Three young boys, whose parents were still living, attired in the *toga pretexta*, accompanied each bride; one carrying before her a torch made of fir-wood, the two others supporting her, one by each arm; a fourth boy carried the lady's dressing box and trinkets. The brides, themselves, carried distaffs and spindles, filled with wool; fine wax candles, lighted, were carried before them, and the

^a Tacitus, *De Moribus German.*, c. 24.

whole procession was preceded by the twelve bridesmaids, bearing two enormous cakes.^b A large retinue of friends and relatives followed with music, shouting, and singing the *Epithalamium*, or marriage song, with every demonstration of joy. On arriving at the *Prætorium*—for it was arranged that apartments should be prepared there for both the married couples—the door was found tastefully decorated with garlands of flowers and evergreens. Then came the ceremony of carrying the brides over the threshold by the groomsmen; for it would have been considered a bad omen had they struck their foot on entering the house of their future lords. Not that either Pomponia or Claudia cared for omens, or thought anything of such trifles as otherwise than a want of trust in the Lord, in whom they placed their confidence; knowing that nothing could happen to them but according to the will of the Almighty. Yet, on this occasion, they had very little power to control circumstances; and it would have been, perhaps, a difficult matter to set themselves in opposition to time honored customs, however barbarous and distasteful to their present notions.

The next part of the ceremony was, that the brides should bind wool round the door posts, and anoint them with lard; at this point the husbands received the brides with fire and water, and conducted them to the apartments, still in their handmaiden's dresses and distaffs. They were then seated in the entrance hall, covered with a purple cloth, and the keys of the apartments were handed to them.

^b "Mustaceum."

the brides, who saluted their husbands with the words, "*Ubi tu Caius ego Caia*," "Where thou art master I am mistress." The wedding cakes were then carried into the house, and duly cut up and distributed among the friends, together with flagons of wine, which passed from hand to hand.

Thus far the public ceremony was conducted; but ere Pomponia and Claudia could think themselves united to their husbands, according to God's appointment of the holy estate of matrimony, the nuptial benediction must be pronounced by the minister of their religion. And so, in a private chamber of the *Prætorium*, (the multitude being dismissed), our old friend Iltud, the Druid convert, pronounced the blessing of the Church upon these noble couples; Pudens, of course, having every desire to receive it, and Plantius, out of deference to one for whom he had sufficient love and respect to make her his wife, being only too ready to gratify this, her first wish.



CHAPTER XIII.

THE time which the Emperor had allotted for his visit to Britain, having now expired,* he gathered his chief

* Dion Cassius says, that the stay of Claudius in Britain was sixteen days, and that many battles were fought before he was master of the country. Suetonius and Paulus Orosius say, that he conquered Britain *without a battle*, and returned to Rome in the sixth month after he left it. With regard to the time thus occupied, these authors may be reconciled; for the time employed in travelling from Rome to Britain, and back, may well have taken six months, which would give but a short stay in the island itself. With regard to their statements as to the facility, or difficulty, with which the country was subdued, it is not so easy to reconcile them. It is scarcely probable that Plantius would have sent to Rome for the Emperor, if the Britons had shown such a tame spirit; or that the mere arrival of the Emperor would have awed them into subjection. Orosius probably founded his statement upon an inscription on a stone discovered in the neighbourhood of Rome as follows.—

TI. CLAVDIO CÆS.
AVGVSTO
PONTIFICI MAX. TR. P. IX.
COS. V. IMP. XVI. P. P.
SENATVS. POPVL. Q. R. QVOD
REGES BRITANNIÆ ABSQ:
VLLA JACTVRA DOMVERIT
GENTESQVE BARBARAS
PRIMVS INDICIO SVBEGERIT.

staff around him, and set off on his return towards Rome, leaving Plautius, as Proprætor, with full vice Imperial powers, at Claudiocestria; and Vespasian, as second in command, at Corinium. Rufus Pudens was confirmed as Commissary General for the province of the Dobuni, the post which he had previously filled in the Imperial army.

The battles, in which the Britons had been so severely handled, having quieted them for a time, they remained in their mountain and forest fortresses; with the exception of an occasional foray, leaving the Romans pretty

The question turns first upon what translation we give to *ulla jactura*.

Secondly, the battles fought may have been directed by his generals; and it is possible that the Emperor, himself, may not have been actually present at any of the engagements. But there is a little contradiction in Suetonius's statement, because, in his *Life of Vespasian*, lib. x. c. 4., he says that, he (*i.e.* Vespasian) "*duas validissimas gentes superque viginta oppida et insulam Vectem Britanniae proximam in ditionem redegit, partim Auli Plautii legati consularis partim Claudii ipsius ductu.*" And the mention of the Isle of Wight very much bears out the account which Geoffry of Monmouth gives, that Portus was the spot where Claudius landed, called Portus Magnus, now Portsmouth, or as the Poet Venantius Fortunatus calls it—"quâ facit Insula Portus."

Josephus, however, tells another tale. He says, lib. iii. c. 50., that "Nero sought out Vespasian—who by his arms had recovered Britain previously but little known: whence he afforded his father Claudius the means of a triumph, *without any exertion on his part.*" When authors differ in this way, who shall decide? Is it not rather more probable that Claudius was not personally engaged in any battles, but achieved his victories mostly by means of his generals, Plautius and Vespasian?

much to themselves. The time was spent in improving the capital towns of Claudiocestria and Corinium, in making roads and stations, and collecting the taxes^b from the tribes which had thus far submitted to their arms.

Many were the improvements in agriculture, architecture, clothing, coining, pottery, commerce, &c., which the Romans introduced. In short, the harmony in which the Romans and Britons of this colony lived, is manifest by the numerous remains which have been brought to light within the last few years.

The general, by his conciliatory manner, and his extreme impartiality, had won the affections of all; and his alliance with one of their own princesses had consolidated his rule; while he left all matters of mere civil routine and national government in the hands of Cogidunus and Arviragus.

After a short time, the former of these princes removed to the government at Regnum,^c to which he had been promoted, at the suggestion of the Emperor himself, leaving Arviragus in possession of the kingdom of the Dobuni.

^b These taxes were principally the land tax, or tithe of the arable lands, the *scriptura*, or payment on cattle, the tax on mines, the poll tax, or personal payment, house tax, hearth tax, and pillar tax; but it is not to be imagined, says Dr. Henry, that all these taxes were imposed on the provincial Britons immediately after they submitted to the Roman government. It was the wise policy of the government to treat their new subjects with great lenity, and to accustom them to the yoke by degrees.

Tacitus observes that the Britons paid their taxes, provided they were just and reasonable, with great cheerfulness.

^c Chichester.

Happy were the days passed at Claudiocestria by Pomponia and Claudia. There was not a circumstance to mar the joy of their wedded life, except occasional alarms, lest any evil should befall their beloved husbands, in their expeditions to repel the attacks of Caractacus and his followers. Many were the opportunities which their position gave them, of doing good to the souls and bodies alike, of Romans and Britons. They were the great peace makers in any little disagreements between the peoples; they were the referees on all occasions, and the physicians and nurses in sickness. At the same time, they did not neglect the improvement of their minds, or the cultivation of those literary pursuits, in which they had indulged before marriage. They varied their domestic life, especially Claudia, with the arts of embroidery, music, and poetry. The choicest new literary productions were brought by every courier from Rome;^b and she became acquainted, through her husband, with some of the leading literary characters of the day. Martial especially, with whom her husband and his family had been so intimate in Rome, was gratified in sending to her some of his choicest epigrams, and receiving from her some spirited lines of her own in return.^c Each new year's day, as it came round, brought some lively sally from this witty poet, who could not but receive the castigations of Claudia, when his pen had occasionally exceeded the limits of chaste propriety, with that deference which

^b Speed's *History of Great Britain*, chap. 9, p. 75.

^c *Antiquitates Britannicae*, Ed. 1605.

such a mind as hers was certain to command.^d Nothing could exceed the elegance or purity of the lines which he sent her on her marriage, and which are quite worth transcribing.

ON THE MARRIAGE OF PUDENS AND CLAUDIA.*

From foreign lands and distant isles,
O Rufus, won by Claudia's smiles,
My Pudens brings his faithful wife
To life of happiness, exempt from strife.
Their marriage torch may Hymen bless
With love in all its steadfastness,
And equal helpmates may they be
Of matchless suitability.
As cinnamon and spikenard blend,
Mingled, their perfumes sweet ascend;
As flavor does the Massic wine
Lend to the bean of Thæssian clime;
As tendrils' curl, of vines the grace,
The boughs of sturdy elms embrace,
As lotus and myrtle love to bide
Unchanging by the river's side,
So may these images fit emblems be
Of Claudia, Pudens and of thee!
Concord and harmony adorn
Your wedded life, noon, night, and morn.
E'en when thy youth, my friend, is past,
Untired may Claudia's love still last;
And may his tenderness and truth
In her sweet face see changeless youth. A. E. L.

^d It is interesting to observe the influence Claudia had already exerted over the mind of Martial, for that he had begun to be aware of the impropriety of some of his Epigrams, we read in Book 7, Ep. 10 and 67.

* Martial, Book iv., Ep. 13.

ON. CLAUDIA RUFINA.^c

From sea-girt island homes they say she came,
 Claudia Rufina, now of Roman fame!
 Where painted Britons fierce and savage dwell,
 In earth's remotest parts, so travellers tell.
 A Latian soul now flashes from her eye,
 Her beauty's perfect, and her symmetry.
 O lady fair! now Greek and Roman dames
 The arts with thee contest with rival claims.
 On thee, the gods their richest gifts bestow,
 On thee and thine while tarrying here below.
 And children bright, fit heirs for him and thee,
 Rejoicing may thy saint-like ^s husband see.
 The three fair sons already to you given
 May they prove choicest blessings sent from heaven;
 In single ^h union blest, without alloy,
 May never sorrow mar your cup of joy. A. E. L.

Martial's good wishes for a numerous progeny seem to have been fully carried out; and three sons, Linus, Timotheus, and Novatus,ⁱ and three daughters, Praxedes, Po-

^c Martial, Book xi., Ep. 54.

^s The title of *sanctus*, (the saint, or the holy,) was very unusual, and was never given to any, except persons distinguished for their religious rank, or great strictness of life.

^h Second marriages were not esteemed honorable on the part of females; and those who had been married to but one husband, and remained in widowhood after his decease, were held in particular respect. Hence *uni vira* is often found in ancient inscriptions, as an epithet of honor; so *uni nupta*, *Propertius* IV. St. Paul also, in his directions to Timothy (1 Tim., v. 9), as to the selection of widows, says, "Let not a widow be taken into the number under threescore years old, having been the wife of *one man*."

ⁱ *Martyrologies of the Roman Church*.

tentiana, and Pudentiana,^k blest this union of affection. The pious parents had evidently in view the sacredness of the profession into which they admitted their children, in the choice of the names which they adopted for them; a practice kept up by God fearing and God serving people, whether Jewish, or Christian, at all early times, but, alas, too much, perhaps, neglected in modern times; when names, so-called Christian, are given too often without a single thought or reference to their Christianity, and without a single prayer that the children may lead the rest of their lives, according to that beginning by which they were admitted into covenant with God. The rite of baptism was no new thing to Claudia, or to the British mind. The people of Celtic origin were wont to pour water on the heads of their children, when giving them a name;^l but now she had an additional interest in a rite by which she devoted them to the service of the Almighty, manfully to fight under the banner of their Saviour, as good soldiers and servants unto their life's end.^m

^k Petrus Esquilinus.

^l "Durum ab stirpe genus: natos ad flumina primum
Deferimus; sævoque gelu duramus et undis."

Virgil, *Æn.* ix., v. 604.

"Strong from the cradle, of a sturdy brood,
We bear our new-born infants to the flood,
There bathed amid the stream our boys we hold,
With winter hardened, and inured to cold."

Dryden's *Virgil*.

See also Aristotle, *Polit.*, lib. vii., chap. 17.

^m Let those who object that infant baptism was not a primitive institution among the early Christians, refer to Irenæus, who was

In pleasing interchange of kindly acts and good offices did the Roman and British Court live, as long as it remained at Claudiocestria. Hunting parties, mutual hospitalities, and military exercises, occupied the men; domestic duties, netting, girdle making, and solving riddles^a engaged the ladies.

But it is not the nature even of a paradise, if it be an earthly one, to be perpetual. The period of Plautius's government in Britain was drawing to a close; his letters of recall had been already issued by the Emperor. There was nothing more therefore to do but to make the necessary preparations for the home journey. The home journey! how many hearts does this expression cause to throb with delight, but to our heroines how full of matter for deep thought. To them it could scarcely yet be called the home journey, though it was so in fact; for was not their husbands' home, their home? Nevertheless, it was at the same time the call to quit their fatherland and the many associations so dear to them, the converts among their fellow countrymen and women, whom they had been, under God's blessing, the means of winning over to Christ, the meetings for prayer,^o singing hymns, breaking of bread, and mutual instruction in spiritual matters, to which they were now accustomed, and so deeply attached. To surrender all these, and to

born about A.D. 100, Justin Martyr, about 40 years after the Apostles, Tertullian, Cyprian, and Origen. For whatever views different Christians may entertain as to its value, the fact stands, in an historical point of view, undisturbed.

^a Plutarch, § *Banquet of the Seven Wise Men*.

^o Pliny's *Epistles*. book x., ep. 97, *To Trajan*.

undertake a long and perilous voyage to a foreign land, even though Rome itself were its capital, could not but fill their hearts with many a pang, and cause the uninvited tear to rise to the eye, and the unwelcome quiver to steal over the lip. Good need had they of all the sympathy and kind encouragement of the most affectionate of husbands; and this we may be sure was not lacking. The latter were indeed going home, but *they* to a land of strangers. They thought, too, how much they would be missed by the loved ones whom they were about to leave behind; whose souls and bodies they had tended with such anxious care. They knew how the loss of Pudens' Christian counsel and influence with the Roman army would be felt, and the want of Plantius's kind and paternal government would be lamented. Nevertheless, they knew that it was the duty, both of the soldier of Christ, and the soldier of an earthly prince, to go where duty called; and they knew also that it was the wife's duty to accompany her husband. They were convinced that there was one above who directs all things for good, and brings to pass joy and happiness out of circumstances apparently the most unpromising. And so they were ready, though not without a natural pang, to leave all and follow the course which lay before them; to resist which would be to shew a weakness in faith, and a failure in duty, unbecoming their Christian profession.

It has been said, rather reproachfully, by some writers, that the Britons were incapable of shewing grief. This remark doubtless arose from a misconstruction of their powers of self-control, a virtue inherent in their nation,

matured in these ladies by their adoption of Christianity; but to say they were wanting in social affections would be the greatest libel, for nothing was more remarkable than the warmth of their natural attachment, their duty to their parents and superiors, and their inviolable regard for their friends and family.^p Clanship has ever been a distinguishing feature in families of Celtic origin; it is the tie of kindred and brotherly affection which, when entered into according to its principles, it is the office of religion rather to sanctify than to sever or destroy.

As there was no means, therefore, of either avoiding or postponing this much to be dreaded journey, there was nothing else to do but to make the necessary preparations, with all the speed which military changes demand.

I need not describe the leave taking between all the various parties interested, or the tears shed on the occasion; nor need I dwell on the journey across Gaul to *Massilia*, or Marseilles, the port of embarkation for Ostia, the haven of Rome, where they would again land to continue their journey to the capital. Suffice it to say that such a journey required many weeks to accomplish. Travelling was no expeditious matter in those days, added to which, the tender age of the two children, already born to Claudia and Pudens, rendered it unadvisable to press forward more rapidly than the occasion required. There was no very particular reason at that moment for the recall of those officers from Britain, except that change which military routine requires; lest too lengthened a stay in any

^p Tacitus, *De Morib. German.*, chap. 14. Ossian's *Poems*, &c.

one spot should tend to carelessness, or an over attachment to the locality. There are, doubtless, many other good reasons which the superior authorities have for making certain occasional changes in the disposition both of troops and officers. It was, however, gratifying to our friends to find, in their journey across Gaul, that the Gospel had already penetrated rather widely among the inhabitants, and that in many of the halting places on their journey, they were enabled to join for prayer, with little knots of Christians here and there assembled, at the different stations on their route.

Journeys, like every thing else, whatever be their *agréments* and *désagréments*, will have an end; and so in due course of time our party arrived at the capital, without accident of any kind. No sooner had Plautius arrived in Rome, than Claudius, who was evidently fond of show, deeming it a good thing to have the army out as frequently as possible under arms, and also to amuse and keep the populace in order—knowing the tendency of the Roman people to hatch plots against the government in times of inaction—planned an ovation, or lesser triumph, for Plautius. Every reason had the Emperor for valuing his faithful general; as indeed he did, when his better judgment was not warped, as had been too frequently the case in recent days, by the odious vices of his consort, Messalina. He had, in consequence, become moody and morose; in short, the Claudius of A.D. 47 was no longer the Claudius of A.D. 44. It was to Plautius, in truth, that he was indebted for the addition of Britain to the dominion of Rome; to fail, therefore, in respect to him, would be nothing less

than to be deficient in courtesy to the whole army. He had, himself, partaken of the honors of a triumph on his return to Rome from Britain; he had invested it with every kind of pomp, had caused the figure of a ship to be carried in procession before him, and chariots filled with the spoils of the enemy. He could not, of course, admit his lieutenant to the same honors with himself, yet he would go as far as possible in shewing his appreciation of his valuable services. An ovation, therefore, was more distinctly applicable to the kind of talent which Plautius had displayed; for had he not conquered Britain, at least as far as it had been conquered, as much by diplomacy and politic management, as by force of arms?¹ And that this ovation should be more than usually magnificent, as exhibiting to the people the man whom the Emperor delighted to honor, Claudius had determined to walk himself in the procession, having Plautius on his left hand.² Thus arranged, the cortege set forth from the Albanian mount, marching to the sound of many flutes, and other musical instruments; Plautius wearing a garland of myrtle, as an emblem of peace. Spectators, dressed in white for the occasion, lined the streets, on platforms, erected for the purpose. The temples were thrown open, and decorated with garlands and flowers; while frankincense and other sweet spices sent forth a grateful perfume. The armour of the Britons taken in war was carried before the general; swords, spears, bucklers, and quivers

¹ Plutarch, in *Marcell.*

² Eutropius, Dion, and Suetonius, quoted in *Monumenta Historica Britannica*

of arrows clashed together with a truly martial sound. Captive slaves followed, chained two and two; after them came flocks of sheep, which were to be offered on this occasion. The ceremonies of the day closed with sacrifices, and with a grand display of gladiatorial combats.

Plautius was now glad enough to retire, for a while, from the cares and anxieties of government, to enjoy the peaceful repose of his native country. In pleasing tranquillity were several years now passed, in the bosom of his family; he and his excellent wife Pomponia continuing to attract, in private life, the love and respect of all around them, fully as much as they had in their more prominent position in Britain.

CHAPTER XIV.

BUT while Plautius and Pomponia were passing these happy days at Rome; it will be necessary, for the connection of our story, that we take a brief glance at the state of affairs in Britain.

The removal of Plautius was the signal for outbreak on the part of the Silures. It was felt that with Plautius had departed the dread of the Roman name; and the appointment of P. Ostorius Scapula, to the command of the province, failed to inspire that awe which the very name of his predecessor had struck into the minds of these sturdy Britons. Always ripe for the struggle, they now broke out into determined war;^a to conquer or be conquered. It was evident that Ostorius, however brave and skilful, was not equal in military address to his predecessor; and it must be conceded that he had, in the renowned and wily Caractacus, an opponent worthy of his arms.

With varied success was the struggle carried on; nor could anything exceed the resolution and endurance of

^a A.D. 50. Tacitus, *Annal.* lib. 13.

the British Chieftain and his hardy mountaineers. Resolute and fierce by nature, and thoroughly confiding in their commander, there was no position of daring or difficulty into which they were not ready to follow him.

Whatever trifling advantages Ostorius might gain for a time, he was certain to lose again within a few months; and the harassing kind of warfare which the Britons carried on, rather in predatory bands, than by any grand strategic efforts, was peculiarly trying to the patience, and more disciplined skill of the Roman general. The colony of Claudiocestria, and the territory of the Dobuni, experienced the direful effects of many a raid and foray on the part of the Britons; so that to curb their impetuosity, Ostorius commanded a chain of forts^b to be built, on the ridge of the hills which overhang the vale of the Severn, from one end of the present county of Gloucester, to the other; thus commanding the whole country between the two rivers Avon, and by a sharp look out preventing any very serious damage to the rich territory which they enclosed. For it then became impossible for the enemy to pass the Severn in any great force, with the scanty means of transit which they possessed; nor could such an attempt, if feasible, escape detection from some of the numerous outposts which surmounted the crest of every slope and turn of the Cotteswold range.

These forts being constructed and manned, the General could, with more confidence himself, carry the war into the enemy's territory. The Icenians, Cangians, and

^b Tacitus' *Ann.*, lib. xii.

Brigantes, in turn yielded to his successful operations. The Silures, and their confederates, under the resolute Caractacus, alone held out against the united force of the Roman army; nor could Ostorius make any head against this renowned warrior, without withdrawing the veteran cohorts from other subdued parts of the island, where they had been left in garrison.

At last the dreadful day of struggle for life and death arrived. Caractacus had succeeded in getting his army into a position^c—against which it was difficult to advance, and from which it was as difficult to retreat—upon the ridge of hills, the sides of which were exceedingly steep, and at the foot of which flowed a rapid river, not easily fordable in front of a determined enemy. Upon this engagement was the reputation and the lives of Caractacus and his bold followers staked. The British general rushed through the army from clan to clan, stimulating them to the utmost exertion, and declaring aloud that, “From this day, and this battle, must be dated the establishment of their complete liberty, or their perpetual slavery.”

With an appalling shout, did the whole assembled people bind themselves, by a solemn oath, never to

^c Tacitus, *Annal.*, xii., 33.

Antiquaries, especially Gough, the learned editor of *Camden*, consider the description given by Tacitus as particularly applicable to a hill two miles south of the Clun, in Staffordshire, called still *Caer Caradoc*, near the junction of the rivers Clun and Temd, among several dangerous fords.—Rev. J. Nightingale, in *Beauties of England and Wales*. Shropshire Vol.

yield to arms or wounds, nor aught save death. Fierce and protracted was this struggle, and many a noble soldier on each side, hurled from the height, mingled his blood with the boiling stream below. At last a band of resolute Roman veterans, having discovered a fordable place in the river, a little above the scene of action, were enabled to get round and take the enemy in the rear; when the sight of the Roman eagles, at the same time surmounting the hill from the other side, gave additional impetus to those whose energies were almost ready to give way under the unequal pressure of the Britons, who fought with every advantage of ground.

A short time now sufficed to render the victory decisive; never was slaughter more complete. The wife and family of Caractacus were taken prisoners, he alone escaped to Cartismandua, Queen of the Brigantes, or inhabitants of Yorkshire. But this crafty and unprincipled woman, hoping to curry favor with the Romans, and so to secure her own position, hesitated not to violate the recognized rights of hospitality, and to hand over to Ostorius his noble foe.

Great were the rejoicings at the capture—if it were worthy to be so called—of a leader who had given the Romans so much trouble, and had been the means of sacrificing so many of the valuable lives of their gallant soldiers. It was impossible to overrate, at Rome, the value of this victory. The news of the conquest had flown rapidly to the Imperial court, and the highest triumphal honors were decreed to Ostorius. Caractacus and his family were ordered to be sent to Rome, in chains, there to follow in

the triumphal procession, the car of the conqueror, exposed to the view of the gaping multitude. The spirit of the noble Briton, so gallant in war, was unbroken in adversity; proudly did he march on his way, his head erect and his step firm, neither did his lip quiver nor his tongue falter. When brought before the tribunal of Claudius he delivered himself to the Emperor in the following terms, so impartially handed down to us by the historian Tacitus:—

“If to the height of my quality and fortune I had joined an equal height of moderation in my prosperity and success, I should have arrived in this city under another character, that of a friend and not a captive; nor would you then have disdained to have received a Prince born of illustrious ancestors, and governing so many nations, into terms of alliance. But different is my present lot, which brings upon you as eminent renown, as upon me disgrace and abasement. I was lately master of men and arms, horses and opulence. What wonder is it if nought but force compelled me to resign them? If you Romans aim at extending your dominion over all mankind, it does not follow that all will yield without a struggle. Had I submitted without a blow, neither had my fall or your triumph have been thus renowned; and even now, if I am to suffer death at your hands, the fame of my story and of your conquest will die out with my punishment; but if you preserve my life I shall be a never ending example of your clemency.”

The effect of this speech was most thrilling; and truly Roman gallantry well knew how to appreciate an enemy so worthy of their arms. With all the errors of Claudius's life, which are, perhaps, to be attributed rather to his ill-assorted marriages than to any other source, heartless tyranny and oppression do not seem to have entered into the number of them. An immediate pardon

for himself and family, was the result of Caractacus's manly and dignified bearing, which so truly shewed him as every inch a king. Claudius condescended to greet him as an equal; the chains were knocked off from his wrists and ankles, and Caractacus walked in Rome free.^d

And was there not in the counsels of the most high, an object in all this? He who sees the end from the beginning, had ordained great things as the result of the captivity of Caractacus in Rome. The haughty warrior, his occupation gone, in a land of strangers, softened by adversity, touched by the Emperor's magnanimity, and bound in honor towards his conquerors, how would his heart be opened to the sympathies of those of his own nation, and his own blood, who had preceded him to this land of strangers; and who so likely to find a way to touch the cords of that heart, as his fellow countrywoman, his relative, Claudia?

Strange were the conflicting feelings in Claudia's bosom. While sadness at first overwhelmed her, at seeing Caractacus led in chains, yet, in the next moment, great was her joy at the prospect of his bondage being the means of bringing him into contact with the pure faith of the Gospel.

Unremitting were her attentions to the illustrious exile; untiring her delicate appeals to him to soften the tedium of his banishment, and to fill the aching void in his bosom, by teaching him to look up to the great King of Kings and Lord of Lords, the only Ruler of princes, the Great Con-

^d A.D. 50.

troller of events, without whose permission not even a sparrow falleth to the ground. She taught him that God could bring good out of evil by a glorious change of heart, making the stubborn will of man to bend to his righteous judgments; and pointed out to him the mutability of human affairs, as exemplified in his own case, exhibiting, at the same time, the of value adversity in leading him to look up to the Sovereign Power which holds the destiny of nations in the hollow of his hand. She shewed, with sweet eloquence, how God's own Son, though Lord of heaven and earth, had been permitted, in the counsels of superior wisdom, to be taken—by the same Roman authority which had led himself captive—and with wicked hands crucified and slain. She contrasted their positions, and shewed further that Christ, being God as well as man, human malice having vented all its fury, could no longer bind him who was Lord of all; that he had burst the bonds of the grave, and had ascended up into heaven, far above all principalities and powers, that he might reign in the hearts of men, until he should finally exalt them to the place whither he was gone before, upon their acknowledgment of him as their sovereign prince.

How could Caractacus resist the winning arguments, the forcible, yet sympathizing language of his charming relative—previously estranged from him by the domestic feuds which so unhappily reigned between the British chieftains, and but for which the Romans had probably been unable to reduce that country into subjection? Circumstances of unforeseen peculiarity now brought her near to him; while his present position, the influence of her reli-

gion upon her own character, her clear method of putting the subject before him, all combined to convince him that she was the messenger of truth; and that haughty spirit which knew not how to bend before an enemy, now learned to bow before the great truths of the Gospel of peace. He now learned, as a Christian, to love the chains which, in bringing him into captivity to Claudius, had brought him into captivity to Christ; while at the same time, his very bondage made him a freer man than he had ever been before. He could now bear the yoke of his banishment without a murmur; he could "rejoice in tribulation, knowing that tribulation worketh experience, and experience hope, and hope maketh not ashamed." Caractacus, free* to move about where he pleased in Rome, though under the surveillance of the authorities, found much to console him in his exile; and, after his life of thorough turmoil, was glad to find repose amid the friendly and sympathizing society of the Christians then assembled at the capital of the world.

But in a changing scene, such as human life presents, a continued round of repose is not to be counted on. There is one path through which all must pass, high or low, rich or poor, the oppressor and the oppressed; from which the head which bears the diadem is no more exempt, than he who hath not where to lay his head. And so Claudius, under whom the Christians had enjoyed a most blessed degree of tranquillity—save when, in a burst of temper, he had commanded that all Jews should quit the city of Rome; by which decree the small knot

* Tacitus *Annal.*, lib. xii., A.D. 50.

of Christians there assembled was, for a time, deprived of some of its most valued members, among whom Aquila and Priscilla,¹ noted converts, were temporarily withdrawn from their community—must now, himself, yield to the stern necessity which he had forced upon others. And the murderer of his profligate wife Messalina, must succumb under the poisonous machinations of his scarcely less profligate wife Agrippina.

And now comes a change over the spirit of the dream of happiness, in which the infant Christian Church, for a brief moment, indulged. Claudius dies; Nero succeeds.² For a brief period the change of Emperors but little affected the Christians; for the blackness of Nero's character, and his hatred of all that was good, was scarcely yet developed.

During this interval, the Apostle Paul, arraigned before Festus, at Jerusalem, makes his celebrated appeal to Cæsar. And the answer of Festus—"unto Cæsar shalt thou go"³—how fraught with consequences to the Christian cause, which the utterer of that sentence could never have contemplated! What unforeseen results did those few words produce to our own beloved country and religion! Little did Festus know that, in uttering that memorable sentence, he was the instrument in the hands of providence for scattering the religion of the depised Jesus over the whole world—"To Cæsar shalt thou go"—and that Cæsar, Nero!!

¹ *Acts of the Apostles*, xviii., 2.

² A.D. 54.

³ *Acts*, xxv., v. 12. A.D. 56.

But up to this time the young lion sleeps; he is not yet stirred up. A calm precedes the storm. The imprisonment of the great Apostle is more nominal than real. His signal service in having been the means of saving the crew of a Roman ship, Julius the centurion's favorable report of him, his own rights as a free citizen of Rome, were things known in the palace, and in all the city. The Emperor, not yet roused to the fury to which unbridled licentiousness afterwards hurried him, allowed the Apostle liberty to live as a private citizen, going out and coming in, "no man forbidding him;" attending the daily meetings of the pious knot of Christians assembled in Rome, and preaching the Gospel everywhere within the limits of the range permitted him.

During this period of comparative tranquillity, the great Apostle occupied an apartment in the house of Claudia,¹ who was proud to be hostess of an Apostle of the Lord. There, as a constant, guest, he met the once haughty British King, now an humble follower of the Lord Jesus. The joy of Paul may be readily imagined, on finding the progress which his Divine Master's religion had already made in so remote a country; and on learning the fulfilment, in part, of that prophecy, which foretold that "their sound should go out into all lands and their words unto the ends of the world."²

¹ The house of Claudia, where St. Paul lodged, is still shewn in Rome. Compare with *Acts* xxviii., 30.

² "Ultima Thule." "Ultima Britannia."—Catullus, *Carmen*, xi. "Penitus toto divisos orbe Britannos."—Virgil, *Ecol.* i., v. 65. "—in ultimos orbis Britannos."—Horace, *Carm.*, lib. i., Od. 21, v. 13.

Great also was the delight of Claudia at the unrestrained intercourse which was permitted with *him* of whose labors and of whose preaching such great things were spoken. To have him as the inmate of her own dwelling; to be permitted to minister to his temporal necessities, was to her a privilege, than which she could imagine none greater. While he, on the other hand, desirous of being burdensome to no man, occupied the intervals between his spiritual labors in working with his own hands at the trade of a tentmaker;¹ thus not only maintaining himself, but having also, in consequence of his own very moderate requirements, wherewith to minister to them that needed. Sweet was the godly intercourse carried on in this highly favored house! To describe the pious counsels, the spiritual communications, the expositions of scripture, the godly edification imparted, the frequent breaking of bread which took place in that hallowed retreat, would occupy a space beyond the limits of our history; suffice it to say, that these were "times of refreshing" to the Christians assembled in Rome, among whom were none more conspicuous at the daily meetings for prayer, than Pudens, Claudia, Pomponia, and Caractacus.

But it was so arranged, in the wise foreknowledge of God, that the faith of the Christians was to be confirmed more in times of trial and persecution, than of ease and tranquillity; and troubles were already foreshadowed. As the distant rumble of the thunder, or the sheet lightning, faint at first, precedes the storm, so had the Church

¹ ὁ σκυτοταμος. ὁ σκηνοποιος.

It was Paul's universal practice to labor with his own hands, that he might be no charge to others. See *Acts*. xviii., 3.

its indications of the perils which it was about to undergo. Was it possible that a religion, which laid its axe so boldly to the root of the tree of sin, would be tolerated long by a people, and by a prince, of profligate and unchaste lives, to whose conduct the ways and habits of the Christians were a silent reproof? How terrible to these sinners were the thunders of Paul's eloquence! But up to this time, their very superstitions forbade any open persecution; and the enemies of Christianity dared not, as yet, venture upon any public opposition.

There existed a law in Rome that no person should be permitted to introduce the worship of any new god, or cultivate any new religious rites, except with the approval and consent of the Senate and the priests. Not that there was any great difficulty among a superstitious people in obtaining the sanction for any rites, if brought forward by any one of sufficient influence to procure the passing of the necessary *senatus consultum*; but such had not yet been the case with respect to the Christian religion. The rites and ceremonies, therefore, practised by those who assembled at Claudia's house, were certainly open to objection, as not being strictly in conformity with law. Here was a glorious handle, a rare opportunity for the enemies of Christ; and could they only succeed in bringing to trial some of the most distinguished professors of the new religion, they might hope to nip in the bud these doctrines which wounded their self love; which disturbed the complacency with which they conducted their own obscene rites, and indulged their gross appetites; which goaded their consciences to fury, while it failed to supply

them with that holy calm which a more intimate acquaintance with its truths never fail to impart.

To those bent upon any wicked design, it is not difficult to find an opportunity, and the tools wherewith to work out their detestable schemes. Had Aulus Plautius no enemies who, envious of the triumphal honors with which he had been invested on his return from Britain, would be ready to pull down his credit to a level with their own insignificant exploits? And so a double object might be attained—to throw a slur upon a distinguished general and courtier, while attacking his reputation by means of an indirect charge against his wife, of favoring foreign superstitions. Well was the noble Pomponia known throughout Rome. Her affability was remarkable, her charities unbounded. Had she too none among the Roman matrons who were jealous of her elevated position? Did none look with suspicion upon the attainment, by the despised foreigner, to the high places in Roman society, in which she, as wife of the Ex-Proprætor, moved? Did none look with coldness upon the silent reproof which her chaste manners offered to their licentious conduct? When Satan has work to do, he must needs do it in the most odious manner; and therefore we may be sure that there were not wanting among the high born Roman dames numbers ready to stir up their husbands—already sufficiently jealous of Plautius's fame—to attack *him*, indirectly, through his wife, and *her* through her religion.

Pomponia's attendance at the assemblies held in Claudia's house was no secret. Whatever insinuations and whatever doubts might agitate Roman society on the subject, no

one had yet ventured openly to throw the stone of hostility against the Christians. Whether the law, by which the Emperor Claudius had commanded all Jews^m to quit the capital, were virtually or actually repealed, it is certain that numbers of that community had already returned to Rome. In consequence of the Christian faith having originated in Judea, the Roman mind had not hitherto perceived any difference between Jews and Christians; though, had they inquired more closely into their history, they would have discovered the fact that the hostility of the Jews against the Christians was, in reality, more bitter than their own hatred of the Jews; so truly had it been foretold, "ye shall be hated of all nations for my (that is Christ's) sake."

^m A.D. 52.

CHAPTER XV.

ON a bright morning of the early spring, a solemn concourse assembled in the *atrium* of a magnificent palace at Rome, the private residence of the Ex-Proprietor of Britain. All the members of the Plautian family (Gens Plautii), were congregated to take cognizance of the arraignment of that noble lady^a whom Aulus, its most illustrious chief, had not thought unworthy—notwithstanding her foreign birth—to be advanced to the distinguished position of wife of a Roman senator. Upon Aulus, as the head of the family, did the onerous duty devolve of becoming the judge of his own chaste and pious wife. As this circumstance will, doubtless, appear singular to us who live

^a “Insignis femina.”—Tacitus’ *Annal.*, book xiii.

Pomponia Græcina, a lady of signal quality, arraigned of having embraced an extraneous superstition, was preferred to the inquisition of her husband; for she was married to Plautius, the same who, upon his return from Britain, entered the city in the pomp of an ovation. Plautius assembled his kindred, and, in observance of primitive institution, having, in their presence, taken cognizance of the behaviour and reputation of his wife, adjudged her innocent.—Tacitus’ *Annal.*, book xiii.

under laws so different, it may be necessary to shew what were the Roman customs in this respect.

It had been formerly enacted, by the Roman legislature, that all changes involving the guilt of a member of a noble house, should be committed for trial to its chief, or *pater-familias*. The Emperor, indifferent in himself, whether one or two sects or superstitions, more or less, crowded the calendar of Roman worship—as long as they did not interfere with his own guilty pleasures and amusements—would not have bestowed more than a passing thought upon this charge against Pomponia. In the case of any meaner citizen he would, probably, have allowed the officers, whose duty it was to occupy themselves with those matters, to follow their own course, without any interference on his part; and should the result have been the torture or death of a noble and amiable matron, his cruel heart might, perhaps, have been gratified, rather than otherwise, with the execution of the sentence. But Plantius was a man of too great power and influence in the army, and in the state generally, for him lightly to overlook. The recent conquests achieved by his arms and superior judgment, gave him a claim to his consideration. The probability too, that his services might be again required, on a similar occasion, was another reason for the exercise of a sound discretion in this matter. He knew that he had no other officer to whom he could so well look for help, he knew also that he had no military talents of his own; where, then, would be the object in subjecting such a man, or any member of his family, to disgrace, or even suspicion? On every ground, therefore,

the Emperor was pleased, on this occasion, to command, and the senate only too ready to assent to, the revival of a law which was rapidly becoming obsolete ; and to Aulus Plautius was committed this delicate investigation. ^b

The family court assembled. The chief, attired in his senatorial robes, occupied the judicial chair. On one side, stood the *delatores*, or accusers ; on the other, the deputies or counsel for the defence ; while around were congregated the members ^c of this numerous family. The accused lady, supplied with a chair, according to her rank, sat face

^b Jus vitæ et necis competiisse maritis in uxores. Se sceleribus polluentes notum est ex Dion. Halicarn., 11-25, &c. . . . Ex quibus patet maritos domi suæ tanquam judices de uxorum criminibus cognovisse. Exempla vide apud, Plin. *Nat. Hist.*, xiv., 13.

Mansit sub Imperatoribus pristini moris vestigia teste Suetonio in Tib. 35.—Heineccii *Syntagma Antiq. Romanorum*, lib. i., x. § 6.

^c "It is impossible that this system could have continued so long as it doubtless did, had it not been for the immense power vested in the head of the Roman family to dispose summarily of offences sufficiently grave to merit even capital punishment. This inordinate power was based upon that national law which required the duty of *pietas* from the children, and conferred a limitation between parent and child. This paternal power was by no means confined to domestic offences : those of a public nature were, even in derogation of the public authority, also within its cognizance."—Colquhoun, 2380.

"The husband derived this jurisdiction from the *manus*, which implied the power of punishing more trivial offences of his own mere authority : but in cases of those of a more grave nature, such as those which would entitle him to put away his wife, he was obliged to assemble her relations within and including the degree of cousin German, for so far extended the right of the kiss of friendship."—Colquhoun, 2424.

to face with her judge, supported on either side by Claudia and others of the same faith with herself. Not a gesture or look betrayed the thoughts or feelings of the noble Roman patriarch. In a firm and distinct voice he demanded that the accusation should be read, the purport of which was as follows:—

“That the said Pomponia, wife of the noble Roman general and senator, Aulus Plantius, had, on such a day, and in such a place, introduced within the capital city of Rome certain Egyptian and Jewish religious rites^d and ceremonies, contrary to the Roman laws, and the decrees of the senate;^e whereby she had incurred the pains and penalties consequent thereupon.”

^d Quod—externas ceremonias Egyptios Judiacos ritus compescuit, coactis qui superstitione eâ tenebantur, religiosas vestes cum omne instrumento comburere.—Suetonius, in *Tiberio*.

^e We learn, from Livy, that the ruling powers at Rome were careful in preventing any sacrifices from being offered after a new and foreign manner. The *Ædiles* had it in particular charge that no gods should be worshipped except the Roman gods; and that the worship of these should only be conducted after the established manner of the country.

Rome, the capital of a great monarchy, was incessantly filled with subjects and strangers from every part of the world, who all introduced and enjoyed the favorite superstitions of their native country. Every city in the empire was justified in maintaining the purity of its ancient ceremonies: and the Roman senate, using the common privilege, sometimes interposed to check this inundation of foreign rites. The Egyptian superstition, of all, the most contemptible and abject, was frequently prohibited, and their worshippers banished from Rome and Italy.—Gibbon's *Decline and Fall of the Roman Empire*, chap. ii. p. 52., quoting Seneca, Dionys. Halicar., Dion Cassius, &c.

The accusers inveighed with all the venom at their command against such odious superstitions, and especially that of the Jews; among which nation they asserted that there was a current expectation that a prince should rise who would deliver them from the Roman yoke, and that whoever therefore maintained such views could never be a friend to Cæsar and the dynasty of Rome. That unceasing plots were carried on in secret, to bring about a consummation thus earnestly wished by them, for overthrowing the Roman dominion.¹ That the noble lady Pomponia had, of late, been frequently seen in close consultation with men and women of that hated nation, and was doubtless a participator in their seditious views.

With patience and silence was the accusation listened to on the part of the audience, who, carried away with the eloquence of the speakers, and stirred up by a hatred of the Jewish name, with which they coupled everything that was contemptible and false, were ready in their own minds to pronounce their judgment (had that privilege been committed to them) adverse to the noble lady before them. But blind as is popular opinion, and apt to be carried away by the last speaker, fortunate was it for Pomponia that she

¹“The fact of the early Christians having been persecuted at all, is undoubtedly attributable to the circumstance of the first converts to Christianity having been Jews, who were known to expect a temporal kingdom. When, therefore, the Romans heard that the Messiah was come, they treated them (the Jews) as traitors against the state; and no distinction was made between them and the Gentiles, who adhered to the new religion in the true conception of a spiritual inheritance.”—Colquhoun *On the Laws*.

had able advocates on her side to respond to the charge. And surely it was no very difficult matter, for an able counsel, to shew the falsity of the accusation, so far at least as the former part of the action was concerned. A buzz of conversation followed the reading of the writ; and remarks, both pertinent and impertinent, were bandied about in the crowd, on the observations of the advocates on the part of the prosecution. Silence at length having been restored by the *præcones*, the judge now called upon the deputies of the accused for the defence. Upon this, P. Aufidius Piso, as renowned a lawyer as the Roman Empire had ever produced, rose slowly and deliberately from his seat. Folding his toga around him in the most dignified manner with his left hand, while he extended the right emphatically towards the tribunal, he commenced as follows:—

“Friends, Romans, countrymen, ye see before you the noble lady Pomponia, surnamed Græcina, from the distinguished classical attainments of which she is the undoubted possessor; inferior in learning to none of the accomplished wits whom Greece has produced, though born in a land which has hitherto been considered as belonging to some outer world; yet is this noble and virtuous lady descended from an ancestry which, like our own, may boast a Latian^s origin. By birth a princess of a most illustrious

^s Brito ——— postea ad istam venit insulam quæ a suo nomine accepit nomen, id est Britanniam et implevit eam cum gente sua, et habitavit ibi; ab illo aiquidem tempore habitata est Britannia usque in hodiernum diem.

Æneas autem regnavit tribus annis apud Latinos. Ascanius annis XXXVII. post quem Silvius Æneæ filius regnavit annis XII.

family, a member of that nation admitted by the Emperor Claudius, now of happy memory, into the rank and privileges of a Roman Colony; a lady who, from her endowments, both of nature and education, has been thought worthy of selection as the wife of the illustrious Senator and general who bears your name, and before whom I have the distinguished honor to plead this day; by whose brilliant abilities in council, and by whose glorious feats of arms, unsurpassed at any period of the republic or the empire, a valuable colony has been added to our Imperial master's crown."

Shouts of applause followed these words of the eloquent Aufidius Piso. As soon as silence was again procured—"You see, noble and generous friends," continued the orator, "you see this illustrious lady—separated by hundreds of miles of sea and land from her own country, a foreigner among you, and therefore having a greater claim upon the world known justice and impartiality of the Roman law—brought before you this day on a charge of what? Of having introduced within your city, contrary to the laws of the Roman senate made on that behalf, superstitious and religious customs of a foreign character. The futility of such a charge will be most evident if I again repeat to you the form of words in which that accusation is conveyed."

"That she, the said Pomponia, did, on a certain day and in a certain house, conduct and carry on certain Egyptian

Posthumus annis XXXIX. a quo Albanorum reges Silvii sunt appellati cujus frater erat Brito. Quando Brito regnavit in Britannia, &c.—*Historia Nennii*, ch. ii.—iv.

and Jewish ceremonies. Now, my most worthy hearers, and most noble judge, I would simply ask, what has the illustrious lady before you to do with Egypt? Had she claimed kindred with the renowned Cleopatra, or boasted descent from the Ptolemies, there might have been some pretext for the charge. But what, I repeat, has the noble Pomponia to do with Egypt? My illustrious client is not an Egyptian. Wide as the poles asunder are Egypt and Britain; the same sun scarce sets on both. And with regard to the barest suspicion of disaffection on the part of the noble lady in question to the rule of Cæsar, is it not recorded in the archives of the palace, and written in the breast of every true Roman how great is the friendship and the fidelity of her relative Cogidunus,^h the British King? And is not Arviragus, the heir to the throne, connected by matrimonial alliance with Cæsar himself? Whence, then, this charge of the noble lady having introduced Egyptian rites? Away with such a monstrous accusation against one so exalted in rank, so loyal and so pure from every taint of guilt! Let not a Roman court of justice be sullied by entertaining, for a moment, a charge disgraceful to those by whose jealousies it was prompted; and let it rather recoil upon the heads of those who had the audacity to propound it."

The orator here abruptly paused for a moment, as though to regain breath, and to allow vent to this impassioned burst of indignation, and then with calm ease and

^h Dr. Henry's *History of Britain*, vol. i., book i., p. 32.—Tacitus, *Life of Agricola*.

solemn dignity he continued :—" And next my noble auditors, with regard to the second portion of the charge—Jewish ceremonies. Ask the first Jew who may happen to present himself before you, are those Jewish rites in which my noble client is said to have been engaged? Say, Apella," said the speaker, singling out from the crowd a native of Judea, whom curiosity had prompted to force his way into the Judgment Hall, indulging a secret satisfaction at the proceedings of the day, which aimed a blow at him whom he held to be an impostor, the son of the carpenter of Nazareth. " Say, Apella, is Jesus your God? Is Christ your King? Are Jesus and the Resurrection the divinities whom you worship?" " Nay," replied he, to whom this unexpected appeal was made, in the most sullen and dogged manner—displeased by this public notice of himself when he had hoped that his presence would be unobserved among the crowd, and spitting¹ at the same time towards the accused—fain indeed would he have spat on her, had he dared—" ask not me of the accursed Nazarine. Is it not written in our law—'Cursed is he that hangeth on a tree.' 'We be Abraham's children.' We have no God but Jehovah, we have no king but Cæsar, we owe no allegiance to the malefactor."

Aufidius's object being accomplished, he added not a word; but leaving Apella's words to produce their effect, he folded once more around him his toga, which had flown open during the earnest gesticulations by which his address was accompanied, and in solemn and satisfied dignity resumed his seat.

¹ This was a common way among the Jews of shewing their hatred of the Christians.

The suddenness and novelty of this appeal; this ingenious mode of turning off the charge; the scornful repudiation of Jesus, to whom all Pomponia's prayers were addressed, by the still more hated Jew, brought thunders of applause from those of Plautius's family, to whom Pomponia had become justly endeared by many an act of Christian sympathy and kindness. Had the act of accusation charged her with being a Christian, it could not have been denied with truth that such was the fact; she would not herself have denied the faith in which she gloried; and the stern justice of Plautius *must* have pronounced her guilty—if guilty it were—to worship the Lord of Lords and King of Kings, through him who was the appointed mediator between God and man, even Jesus Christ the righteous. But in the overruling providence of God a way of escape was found; and that mode of defence which Pomponia would neither have thought of, or dared to suggest, if she had done so, was ingeniously adopted by the talented orator employed on her behalf, who quite surpassed, on this occasion, his ordinary remarkable acumen in conducting a defence.

Plautius, well knowing the extreme value of his excellent, guileless, and consistent wife, was only too glad to have it in his power to turn the scale of justice in her favor, consistently with all that was lawful and right. That nothing might be wanting on his part, to carry out the most minute forms of the law, he asked the accusers whether, having now heard the defence, they had anything to urge why judgment should not now be pronounced?

Ashamed of the exposure of the weakness of their prosecution, they asked permission to amend the writ

of action; this, however, having been overruled as contrary to law; and Plautius having consulted, for a brief space, with the nearest of his relatives, proceeded to deliver his judgment. With a firm and decided voice, he declared that *the case was not proved*,^k and that the defendant was at liberty to resume her former freedom. Renewed applause testified the satisfaction of the majority of the spectators at the result of the trial; and the parties separated to their homes, in the full persuasion of the vast legal talent of Aufidius Piso, the impartial justice of the judge, and the dignity and innocence of Pomponia. On that evening were solemn thanksgivings offered up, by the now gradually increasing church, in the house of Claudia; and greatly did the decision of that day tend to the encouragement and confirmation of the Christian religion.

But what was the effect upon the mind of *her* upon whom all eyes had centred that day? It had undergone a shock from which her nerves had great difficulty in rallying. She was distressed to think that she had been exposed to the gaze of the giddy multitude. She thought also of the great danger she had incurred. She feared lest her husband's partiality for her might have

^k Archdeacon Williams, from his inability to reconcile Pomponia's acquittal with the charge, is inclined to think that she must have been induced to renounce her faith. There seems, however, no ground for suspecting her of so grievous a falling away. On the theory here suggested, there appear good and solid grounds for her acquittal of the crime laid to her charge; for she was not arraigned for being a Christian, but for the exercise of "foreign," that is "Egyptian and Jewish rites," with which she had clearly no connection.

betrayed him into an act of injustice for her sake, with the view of screening her from the penalties of the law. The natural dread, too, of the consequences of conviction—being perfectly ignorant of the line of defence which would be adopted on her behalf—could not do otherwise than affect her deeply, while she returned most fervent and grateful thanks to her Saviour and Redeemer, to whose unseen protection alone she attributed her acquittal. She felt that retirement from the world was most in accordance with her sense of propriety, after a trial of that sort, from which her feelings of delicacy, as a woman, intuitively shrank.

Tacitus, with a natural want of appreciation of the Christian motive, attributed her retirement from public life, to her regret for the death of Julia, and the sad circumstances attending her fate. And, doubtless, it may have been an additional reason for her decision, having learnt thenceforth to “put no trust in princes, nor in any child of man.” Yet singularly does the historian testify to the fact, that Pomponia’s retirement from the world tended much to enhance her reputation,¹ both among

¹ “Ad gloriam.”—Tacitus, *Annal.*, lib. xiii.

Bishop Burgess, *Tracts*, p. 74, says, “I cannot say I clearly comprehend the last words in the passage from Tacitus, and what glory he means.” It is hoped that the theory suggested in our tale, may, at least, be a plausible solution of the difficulty.

Tacitus records the fact of her wearing no dress but that of mourning, for the space of forty years. It is possible that some readers may be inclined to see, in her assumption of this dress, an early indication of the adoption of a religious habit, which would be unintelligible to the heathen historian.

Christians and the heathen. Among Christians, as calling forth their distinct approval of her choice; and among the more virtuous of the heathen, who were not lost to the appreciation of the delicate sense of modesty and honor, by which this noble lady was actuated. But, in retiring from the world, Pomponia did not cease to frequent those assemblies where God's word and praises were heard; where the crucified Saviour's merits were proclaimed, and the souls and bodies of his poor servants could be relieved by her charitable hand.^m Many were the hours spent together by Pomponia and Claudia, in consoling each other under trials already undergone, and still further trials to be encountered; for not only did ominous clouds overhang the horizon of the Christian Church, but changes were now spoken of which threatened to disturb the domestic happiness which Claudia had so long enjoyed. She was too good a Christian, and too good a Roman citizen, not to know that it is a soldier's duty to go where the requirements of his profession call him; and, therefore, the announcement of her husband's appointment to a military command, requiring singular decision and careful management, was received by her with a strange mixture of emotion. The threatened outbreak of a dangerous rebellion among the Pannonians, called for decisive measures on the part of the Emperor;

^m "I am persuaded that this great lady (converted to Christianity), convinced not only many British dames, who graced her husband's ovation, but Roman ladies also; and Plautius, on his wife's trial, was probably ready to say, as Agrippa to Paul, 'Thou almost persuadedst me to be a Christian.'"—Bishop Burgess's *Tracts*, p. 75.

and to whom could he turn so readily as to Pudens, whose reputation for valor in the field, and sagacity in the council chamber, had won for him a name both at Court and in the army.

The Pannonians^a were of Celtic race, and, therefore, Pudens' experience of their tactics, and their national character, rendered his appointment to this arduous post most highly creditable to the Emperor's discernment.

Need we describe the leave taking between this faithful couple and the various members of their family, on the occasion of the gallant officer's departure to that distant land; the prayers they offered up for each others preservation during this trying separation; the solemn and earnest request, on both sides, that as frequent an interchange of letters might be carried on, during absence, as circumstances would permit? These things may, perhaps, be better imagined than described. But even in this separation is it all blank? Are there no consolations to be drawn from those circumstances which, at first sight, seem to us so dark and unpromising? Pudens had scarcely taken his departure for Pannonia, and Claudia retired with her young family to Umbria, when the storm—of which the gathering clouds had indicated the existence—burst forth in unparalleled fury. The Emperor Nero, whose criminal indulgences grew daily more depraved—so that there was not a passion of the grossest description, in which he had not revelled, or a cruelty which he had not exercised—is said either to have ordered, or himself to have

^a Lempriere's *Classical Dictionary*, in Pannonia. Herodotus, *Euterpe*, chap. 33.

executed, the firing of the city of Rome.^o Originating at the circus, between the Mount Palatine and the Cælian Hill, in shops where the most combustible matters were kept, the fire spread with astonishing rapidity over the whole city. The wind aiding the flames, the devouring element rushed wildly through the streets, consuming houses, temples of the gods, and every thing which came in its way. The occupants of the dwellings ran about in the most frantic manner; women shrieking and tearing their hair, children crying, the aged sinking down on the ground, groaning, awaited their last moment. Universal confusion reigned; none knew how to help another, each requiring aid himself. The fire seemed to burst from every quarter of the city at once. Tradesmen, in despair, abandoned their shops, and lay under hedges and walls in the vicinity. Those who had, in vain, sought sanctuary in the temples, perished with the sacred buildings themselves; while many, overwhelmed with the catastrophe, driven to madness by their losses, or overpowered by the loss of fortune and relatives at the same moment, voluntarily threw themselves into the raging element, to rid themselves of their griefs. Few seemed to take any measures for stopping the progress of the flames; paralysed by the extent of the calamity, it was abandoned as a useless attempt. For even they whose courage at all rose above the misfortune, and would have

^o A.D. 64.

Tacitus, lib. xv., says, "Whether merely fortuitous, or by the execrable contrivance of the Prince, is not determined, for both are, by authors, asserted."—Gordon's *Translation*, vol. ii., p. 224.

aided in extinguishing the fire, encountered the threats of others who appeared to have an interest in allowing the all-powerful element to have its course. While some there were, who were vile enough to augment the calamity, by going about with blazing torches, to fire those buildings which were as yet uninjured; asserting that it was done by superior order, and threatening with violence any one who opposed them. But whether such were the fact, or whether the object of these brutes in human form was to avail themselves of the confusion with a view to plunder, it would be difficult to determine. Nero's own conduct upon the occasion shewed that he, at least, felt no sympathy with the sufferings of his people; nay, there are good grounds for believing that this awful catastrophe was executed by his own command, to enable him to indulge the vile gratification of a morbid passion for witnessing the distresses of others. For during the very time that the wild element was at the height of its fury, he was amusing himself with the idea, in his private theatre, in his palace at Antium, playing upon an instrument of music, to which he sung the legend of the destruction of Troy. Nor did he attempt to return to Rome, until the flames had seized his own palace, when he hurried back, arriving just too late to save his dwelling; and then his pretended sympathy for his fellow sufferers only met with the incredulity which his conduct deserved. Not until the flames had continued to blaze with unceasing vigor for six days, was the fire at last subdued at the foot of the Esquiline Hill, by the populace—who had now had more time for reflection—destroying vast masses of buildings, and so

creating a gap over which the devouring flames essayed in vain to pass. And then the scene of desolation which the town presented, was sufficient to make any sovereign weep, who was of a less ferocious and cruel nature than Nero.

Fortunate for Pudens was his mission, at this critical juncture, on foreign service. Fortunate for his wife and family their consequent retirement into the solitude of Umbria. For the wicked Emperor, not content with the devastation wrought in the capital, must needs charge the poor innocent Christians with the blame of this awful conflagration; and this partly to screen himself, upon whom the populace began to visit the authorship of the catastrophe which had reduced them to ruin; partly to glut his thirst—now rendered insatiable—for more human blood.

Nothing now appeared able to stop this wretched autocrat in the persecutions^p which he had devised against that harmless race. Imagination was put to the rack to invent new species of torture by which these poor people should be assailed. Every aggravation was added which ingenuity could suggest, for rendering their sufferings more acute. Clothed in the skins of beasts, they were exhibited in the arena to be baited by savage dogs. They

^p Gibbon (chap. 16), in his sneering manner, chooses to doubt the severities of the persecutions of the Christians, and says that they magnified their own sufferings. Surely Tacitus is an unbiassed testimony on this point. He, at least, cannot be considered as having any leaning towards that people; and the tortures, to which he asserts them to have been subjected by Nero, were dreadful in the extreme.

were nailed upon crosses in every shape which could be devised by a warped imagination. They were wrapped in garments covered with pitch, and set on fire to act as torches to illuminate the streets of the city; Nero himself lending his own gardens for this shameful exhibition, and appearing in person in his chariot, at the places where these sad scenes were perpetrated. Even the populace of Rome, whom it required a good deal to shock, were melted into commiseration at the sufferings of this people, which were not effected for any public benefit, or in consequence of any public enactment, but merely to gratify the morbid passions of a single individual.¹

While such terrific scenes were going on, the leading members of the Christian religion were, with difficulty, preserved from the dreadful persecution. But for the providential hand of the Lord, where had been the great Apostles of our faith? Well might Paul himself say, that he was "delivered out of the mouth of the lion!"² Nay! he prophetically foretold that the Lord *would* deliver him³ until he had performed the gracious work which he had in hand. Safe under the shelter of Claudia's retreat in Umbria, the storm passed over his head; and plans were there arranged in secret for the great work which lay nearest the heart of that noble lady—the conversion of her countrymen to the faith of Christ. A double object might be accomplished; she would thus be the means of

¹ Tacitus, *Annal.*, lib. xv.

Tertullian, *Apolog.*, chap. 5. "Consult your chronicles: you will find that Nero was the first to turn against us the Imperial sword."

² 2 *Tim.* iv., 17. ³ 2 *Tim.* iv., 18.

removing the holy Apostle from the danger which threatened his continued residence within reach of that desperate tyrant Nero; and, at the same time, the Gospel would be preached by a commissioned Apostle of the Lord Jesus himself, to her own dear kindred in Britain.

Would Paul himself place any obstacle in the way of such a proposal? Was it not rather entirely in accordance with the whole scope and character of the man himself, to "spend and be spent" for the Gospel? Was he not ready to be offered up as a sacrifice; that is, to devote himself to the cause of Christ, in any way that this object might be accomplished. He had already a wish to carry the Gospel into Spain.^t What could be more suitable than to take Spain on his way to Britain? A hint alone from Claudia^v to this effect, was quite sufficient to set his whole soul on fire^w with zeal to her countrymen; a mission doubly interesting to him, now he had become personally acquainted with Claudia, Pomponia, Caractacus, and his family; to say nothing of the zeal with which he was actuated, in his desire to spread the Gospel of his master among all nations. There was something in the mental superiority, and in the character

^t *Rom. xv.*, 24-28.

^v Archbishop Matthew Parker. Bishop Godwin. Camden. Also, *History of Church of Great Britain*, 1674, p. 1.

^w "Posteaque vero Romam ingressus est, nec ibi stare contentus, et usque in Hispaniam percurrit, nec unumquemque diem in otio passus est et quiete transire. Atque in predicandi ardore *ipso igne ardentior*, nec pericula timuit nec irrisiones erubuit."—*Aurea Legenda Sanctorum, de Sancto Paulo*.

and acquirements of the British people, as exhibited in these, its most distinguished members—which could not escape the clear insight of Paul—which rendered them eminently worthy of his most ardent missionary efforts, and marked them out to his discerning mind as a people peculiarly fitted to become both the depositaries, and the zealous furtherers of the Gospel.

CHAPTER XVI.

SOME months had now elapsed since the departure of Pudens from Rome; and though the mind of Claudia could not be otherwise than harassed with deep anxiety during his absence, yet, balancing in her thoughts, the dangers consequent upon a mere threatened outbreak among the legions in Pannonia, compared with the actual sickening scenes which had been, and continued to be, perpetrated against the Christians at Rome, she could not be sufficiently thankful to her heavenly Father for her husband's absence at that critical juncture. She knew in whom she trusted, she had faith, too, in the judgment and skill of her husband, and hoped that the menaced rebellion might terminate without bloodshed, as it had done on a former occasion, when his kinsman Aufidienus Rufus^a had so ably withstood the insurgents in the reign of Tiberius.

At last the long expected news arrived. Packets of letters were brought by the courier, and presents of such things as that northern country produced,^b which were

^a Tacitus, *Annal.*, Book i.

^b *Inter alia*,—Pannonicas numquam dedit Umbria Cattas.

Mavult hæc dominæ, mittere dona Pudens.

Martial's *Epigr.*, lib. xiii., Ep. 69.

rarities in Italy, as some little remembrance of their absent father to his dear children left at home.

Most acceptable to Claudia was the joyful account which Pudens' letters gave, and heartily did the sad family circle return thanks to the kind Providence which had protected the dear absent one.

RUFUS PUDENS TO CLAUDIA, GREETING.

"How will my own Claudia rejoice to hear of the safety of him who is united to her by more than one endearing tie! How thankful may we be to divine grace that unity of spirit binds those who are absent from each other in the flesh! To know that we live in each other's prayers before the throne of grace, is a consolation unknown to those who have not yet found that better hope of immortality, and that communion of saints which is thereby engendered; which unites us when absent equally as when present, by a community of sentiments and hopes. The Lord has prospered and preserved me, and I have good hope that he will continue to protect me as long as he has any service for me to do. The rebellion^c which threatened, I rejoice to say, had all but passed away before my arrival, and I have had nought to do save to re-organize some cohorts, which had set a pernicious example to the rest. I found the mischief originated, as is mostly the case, in the discontent of some two or three disaffected men of bad character. By punishing these with just severity, and by rewarding those whose conduct had

^c Readers must not make a confusion between this rebellion and that which took place in the reign of Tiberius; for this, they will observe, was only threatened, and did not actually break out.

been good, we gave an example both of the justice and the clemency of the Emperor in whose name I act. There will be soon no more employment for me in these parts. It is reported that ill success attends the Roman arms in Britain, against those of that nation who still hold out against our power. My next move, according to the Emperor's mandate, will be to the country of thy birth, my sweet Claudia. I could wish, as I know it is also thy desire, that they could be brought to submission by other arms than those of the flesh. It would grieve me, as it would thee also, that I should be brought into personal hostile collision with those of thine own nation. Oh! that they were brought to the knowledge of the truth! Oh! that a way were opened that they might be made acquainted with the Gospel of peace! We may, however, be sure that in the Lord's own time, and in his own way, he will discover to them the riches of his grace, as he hath done to us his unworthy servants. There is much in this country to remind me of the country of thy nativity. Not that the inhabitants are equal to those of thine own nation in intelligence, or in the cultivation of the arts; but they are a plain people, of similar race, enjoying a similar climate. In natural productions they abound, though deficient in works of art. I would that the few presents which I am able to send thee as specimens, and as pledges of my perpetual love to thee, were better worthy of thy acceptance; but I know that in the warmth of thy affection thou wilt overlook the comparative want of value of those gifts, and wilt place thine own estimate upon them, according to thy love for the

donor. The dear children with whom it has pleased the Almighty to bless our union, are much in my thoughts and prayers. May it please him who gave them, to bring them up in his faith and fear!"

"Commend me to the Holy Apostle Paul. It cheers me to hear of the meetings for the worship of the Saviour in thine house. May the Lord prosper, with an abundant harvest, the efforts of his humble servants. Commend me also to the noble Pomponia, to thy kinsman Caractacus, and to all inquiring friends. I commend thee and our dear offspring to the keeping of the Lord Jesus. Farewell. Written from Pannonia, Kalends of October."

What could be more cheering to Claudia than such a letter! Still, such is the imperfection of everything merely human, there was a drawback—Pudens, then, was not to return to Rome! After his mission was over, his absence from her was to be prolonged, and a still further journey into Britain to be accomplished, ere he should rejoin her in Italy. Yet no! she must not indulge in these selfish musings. Could not the Lord bring good out of evil? Was it not best, then, that her husband be absent during these times, so perilous to the followers of Christ? Her comparative insignificance, as a woman, in some degree protected her. She was able to live on, in comparative safety, in her retirement in Umbria; but Pudens' rank in the army—if he were in the Capital—must necessarily bring him into contact with many who were hostile to the Christian name. And if it were not yet known in the palace that he professed that faith, it surely was a fact which could not long be kept secret.

His boldness and honesty would scarcely allow him to entertain opinions which he dared not, nay, which he would not now rejoice, to avow.

While such conflicting feelings agitated the mind of poor Claudia, now inclining her on one side, now on the other; she could only adopt the conclusion, that he who did all things well, had arranged even this also for the best. She rejoiced, too, in the idea that her dear husband, and the great Apostle of the Gentiles, would meet in Britain; and that they might be of mutual assistance to each other, in carrying on the great work of conversion, which was at the heart of both.

CLAUDIA TO PUDEUS.

“The cherished letter of my dear husband came safe to my hands. Thanks be to God and the Father of our Lord Jesus, who hath preserved thee in safety, my beloved. Would that I were present with thee! but in patience I desire to possess my soul, abiding the time when it shall please God of His gracious goodness to reunite us. Except that thy absence, dear Pudens, is, as thou well knowest, painful to thy loving wife and children, I could scarcely wish thee a different post than that assigned thee by the Emperor, if, indeed, thou shalt be sent to Britain. The Lord hath a work for thee to perform among my own dear countrymen, who are so near mine heart, and thine also. And for my sake, as well as that of our heavenly master, thou wilt, I know, take a deep interest in my benighted people. Praised be the Lord, who hath preserved us in thy absence through the sad scenes which have occurred in Rome! Alas! the professors of our common faith

have been sorely put to trial! They have endured scourgings, and bitter mockings, and have been forced to hide themselves in caves, in holes of the rocks, and in the mountains, from the face of him who appears to be the enemy of the whole human race,—at least, of all those who do not administer to his base pleasures. I know thou wilt say, that we should not lightly speak evil of the ruler of the people; and, indeed, it is our duty to pray to the Lord for the conversion of all such; as we most devoutly do. Nevertheless, it is not possible to shut our eyes to the cruel persecution which the professors of the faith in the Lord Jesus have endured of late days. How many martyrs to the holy cause my pen would fail to tell. The Lord turn it to the everlasting glory of those who suffer for righteousness sake!”

“It hath pleased God thus far to preserve his holy Apostle Paul from the mouth of the lion. I cannot describe to thee how greatly the presence and boldness of this holy man have cheered and encouraged us. Nay, we have had much to dread, lest his boldness in preaching the Gospel, even before them of Cæsar’s household, and his denunciations against the profligate lives of those who occupy high places, might have brought him into collision with those in authority. But it seemeth as if a special providence was over him, which hath restrained the malice of the persecutors. With much earnest entreaty have I^d persuaded Paul to preach the word of truth to mine own

^d “This (say they) he did at the instigation of Claudia, a noble British woman.”—*History of the Church of Great Britain*, by G. G. 1674.

benighted countrymen, the which he hath professed himself willing to do, when time and opportunity shall serve; having preached the Gospel first in Spain, and Gaul, on his way thither. It will please thee to know that our son, Linus, is grown in stature, and increaseth in the nurture and admonition of the Lord, and hath been chosen into the office of a deacon, by the laying on of the hands of the church. Timotheus also sheweth a ready disposition to work the Lord's work, and is much in the favor and confidence of Paul. Thou wilt be pleased to learn that the Apostle proposeth to take him as an attendant, together with Aristobulus, when he setteth out on his journey to those distant lands. The Lord prosper them, and give them a happy meeting with thee in mine own fatherland. The holy Paul saluteth thee. So also Caractacus, the King, and the noble lady Pomponia from her holy retreat, greeteth thee. All the saints salute thee. Our own dear children, Linus,^e Timotheus,^f

^e In Martial's *Epigrams*, Rufus Pudens, Claudia, and Linus, are all mentioned, proving the connection of the three.

Sir Richard Phillip's *Million of Facts*, 8vo., London, 1835, p. 872.

Linus appears, from Martial, (if it be the same Linus) to have adopted the office of instructor of youth; a very natural line for him to have followed. And if, as undoubtedly he would have done, he educated them in the principles of Christianity, it is not surprising that he should come in for the misrepresentations and lash of that witty and profligate satirist.

^f The *natales* of Novatus and Timotheus, were kept June 19.

"Novatus, a disciple, was sprung from a very illustrious family of the city of Rome, being the son of Pudens, a disciple of St.

Novatus, Praxedes,[§] Potentiana, and the darling Pudentiana,^h together with myself, have thee much in our prayers. Our daughters give themselves to all good works in the Lord; following the example of the saintly Dorcas, whose name is honored throughout the Church. The Lord Jesus have thee in his holy keeping."

"Thine own Claudia."

"Written from Umbria, Kal. Martii."

Months rolled on: the solitude of this pious family was relieved by the performance of all those devout works, in which a Christian rejoices as the evidence of his faith; in prayer, meditation, praise, exhortation, and deeds of charity. But O, the numberless occasions on which it was necessary to abandon house and home, to retire before the roarings of that implacably savage beast, who kept all Rome in a state of tremor, and much more those who bore the Christian name! An occasional lull only caused the storm to break out with redoubled fury. Nevertheless, as yet, did this pious family continue, under the Lord's protection, to exercise those virtues which endeared

Paul, and being brother of Timotheus: their sisters were Potentiana and Praxedes."—Petrus Esquilinus.

"St. Novatus, son of the blessed Pudens, a senator, and the brother of St. Timotheus, the Presbyter, and of the holy Virgins of Christ, Pudentiana and Praxedes, all of whom were instructed in the faith by the Apostles."

§ In the Antonine persecution, Praxedes and Pudentiana spent their whole patrimony in relieving the poor, and burying the martyrs.—Maitland's *Church in the Catacombs*.

^h Alphabetical calendar of saints, in Sir Harris Nicolas' *Chronology of History*. Pudentiana, Virgin, May 19.

them to all around. The greatest solace, amid all their trials, were the letters which, from time to time, the post¹ brought from the absent paterfamilias. Cheering and refreshing were these communications, which, while they announced the safety of the absent one, told also of the progress which the faith of Christ was making in those distant lands, in which they were naturally so deeply interested.

RUFUS PUDENS TO CLAUDIA.

“What can so effectually relieve the blank which my soul feels, in my absence from thee, my beloved Claudia, as that sweet privilege which is accorded us, of epistolary communication? Refreshing as the morning dew was thy last letter, breathing as it did all that was holy, just, and good; exhibiting thine own fresh faith and humble submission to God, whose will is displayed in our present separation. It has pleased God to preserve me in my journeyings from Pannonia to Britain. It is gratifying (since it is not permitted me to be with thee), to find myself once more with those of thine own kindred. It rejoiceth me to find the progress which hath been made in civilization in this island, since we quitted it, in consequence of more frequent communication with the capital. Still more does it refresh my soul, to find that the Christian name and influence hath spread far and wide,² since the time when it pleased God to call us,

¹ See previous note, from Gibbon's *Decline and Fall of the Roman Empire*, on the establishment of posts.

² The attention of the Roman officers was absorbed in the civil and military duty of their stations; and while the blood of the

dear Claudia, out of darkness into the marvellous light of his glorious Gospel. It will gratify thee to learn that the noble lady Genissa,¹ is reckoned in the number of the believers, and adorns the doctrine of God her Saviour, by her numerous deeds of piety and charity. The influence she possesses in the palace of Arviragus,^m reminds me of that which thou once possessedst in that of Cogidunnus. Of the Druids, numbers have turned to the true faith; their own religion disposing them thereto more than that of most heathen nations, as thou canst well understand. Many good and holy men have been added to the Church from their ranks; and I do not despair of seeing the whole nation brought, shortly, to the confession of the religion of Christ. I rejoice, therefore, the more to hear of the prospect which thou holdest forth, that the holy Paul may be expected to visit Britain. Truly, there is still ample room for the teaching of such a man, for an increase of the number of the converts, and for the con-

Christians flowed in other provinces of the empire, the Britons were suffered to practice the new religion without molestation.—Lingard's *History of England*, chap. i., p. 65.

¹ "St. Genyse is honored in Cornwall."

"St. Genevesse, in the diocese of Norwich and Lincoln."—

Appendix to British Martyrology, p. 44.

^m Then Claudius sent for Dame Gennyse,
His daughter fayre, full womanly to see;
She came in haste, as then it might suffice,
To come oute frome so farre lande and countre,
And in a mede, with floures of greate beaute,
Wedded they were; where Claudius then made
A cytee fayre, Cayre Glowe to name it had.

firmation of those who are already in the faith. We have need that he should impart some spiritual gift by the cheering light of his presence. Because, as is natural to suppose, the newly awakened mind, with difficulty, casts off former associations,ⁿ and both Roman and British converts are too apt to mix up the new religion with the old. It requires one of sufficient knowledge, influence, and authority, to shew them the error of their views, and to guide them into the true doctrines of the Gospel of Christ. I find that the female mind, like thine own, dear Claudia, most readily bends to the acceptance of the truth; and not unfrequent is it to find, among our military commanders, many whose wives are Christians, long before their husbands can be persuaded to join their

Of his name it was so denominate,
Now Gloucester, standyng on Severne syde
The maryage, after Christe was incarnate,
Was in the yere fourtye and six that tyde.

—The *Chronicle of John Hardyng*, Ellis's edit., 1812, 4to, p. 82.

It is not an uncommon thing to throw discredit upon our old chroniclers. There must have been, however, a vein of truth in their traditions. It would be most outrageous to suppose that these, our only historians of their day, invented their narratives; for what object could they have had? But when, in the main, they are corroborated by other history, it gives us reason to suspect that there is more truth in them than some are willing to allow.

ⁿ This was the greatest difficulty with regard to the converts, and the heresy of St. Pelagius, or Morgan, the Cambrian, arose from his mixing up Druidism with Christianity.—Sir R. Phillips' *Million of Facts*, 8vo, London, 1835, p. 874.

community,^o as was the case with the noble Aulus Plautius; nevertheless, we must hope that by their all powerful influence, many may have the satisfaction which fell to my lot, when I espoused thee, my Claudia, of knowing that, under God's blessing, they have imbibed the knowledge of the way of life eternal from their wives."

The state of military affairs is not as satisfactory as I could wish. Since our departure from Britain, the noble general,

° It has much perplexed antiquaries and historians, to find the Christian monogram mixed up with the emblems of the heathen gods, in the representations on the mosaic pavements, and other Roman remains discovered in this country.

 May it not be accounted for in two ways: first, from the imperfect notions of Christianity which some of the earliest converts imbibed, which led them to mix it up with their former religion; and, secondly, from the fact that some of the Roman generals (as Plautius for instance) married Christians, and were willing to allow them to continue their religion, even though they embraced it not themselves. Yet the case with which the Romans admitted any new superstition, (especially at a distance from the supervision of the senate, and the inquiries of the *Ædiles*,) would induce them to gratify their consorts, by allowing the introduction of the symbol of their own worship. Who can deny the influence which such marriages may have had, in bringing many to the faith? Even St. Paul, who would not have Christians unequally yoked together with unbelievers, nevertheless, makes an especial provision for such connections, as foreseeing the possible consequences for good which may result from them under judicious management. (1 Corin. vii.) "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him."

Ostorius Scapula, hath built a chain of forts,^p on the line of hills which thou well knowest, as overhanging Sabrina's rich vale, to check the incursions of the Silures; who, notwithstanding the capture of their king, Carac-tacus, still continue to harass and annoy our troops. In fact, the death of the General—of which, doubtless, thou hast heard—is currently attributed to a broken heart,^q caused by his inability, in spite of all his efforts, to equal the success of the gallant Plautius, in subjugating that haughty and stubborn race. Dreadful was the slaughter of the Druids,^r under Suetonius Paulinus; the relation of which event, on my return to this country, I confess, made my blood run cold. Willingly would I have used my influence, had I been present, to have spared those holy men; for, with all their errors, they are true to the faith they profess; and it seemeth to me that less severity might have been employed; though, doubtless, as they were the inciters of our enemy to war, the General had his reasons, best known to himself, for the manner in which he acted. This severity, however, does not appear to have answered its object, for Boadicea,^s the Queen of the Iceni, still defies the Roman arms; nor is there any immediate prospect of my return to thee, until the satisfactory termination of the war. God's will be done! Sustain thy soul in patience."

"The Lady Genissa saluteth thee, with all thy friends and former acquaintances."

"Written from Claudiocestria, in the Ides of September."

^p Tacitus, *Ann.* xii. ^q Tacitus, *Ann.* xii. ^r Tacitus, *Ann.* xiv.

^s This name is variously written. In Xiphilinus, it is *Bonduca*, in Tacitus, *Voadica* and *Boudicea*.

CHAPTER XVII.

ON a grey autumnal morning,^a three wayfaring men were seen slowly wending their way along the plain, which skirts the *Via Erminia*, leading from Corinium to Claudiocestria. They were just then approaching the brow of that hill, which has been described in the eighth chapter of our narrative; from whence were seen, shining in the sun—now just rising—the cupolas of the temples which reared their heads at Claudiocestria, in honor of Claudius and the heathen gods. Of this trio, one was a man of middle age, but in full vigor and activity, had not a trifling stoop been perceptible, which made him appear even rather shorter than he was by nature, for he did not reach the average height of man; ^b besides which, he had a certain weakness of the eyes, which dimmed his otherwise

^a A.D. 58 or 59.

^b Chrysostom calls him “*τρίπηχυσ ἀνθρωπος*,” or about four feet six inches; “short, yet tall enough to reach to heaven.”—Chrysostom, *Serm. in Peter and Paul*, vol. vi. p. 265.

Paul himself, perhaps, alludes to his stature, in a double sense, when he calls himself “*ἐλαχιστότερον*,” “less than the least of all the saints.” Eph. iii. 8.

naturally penetrating look, and obliged him, occasionally, to have recourse to his companions for their assistance. His complexion was fair, his countenance grave, his eyebrows bushy, and rather prominent, and he had a longish but well formed aquiline nose. His beard was thick, occasionally shewing a few white hairs, intermingled with the black. His forehead was lofty, while the hair had begun to desert the crown of his head.^c

As the weather had now begun to exhibit the chilliness of autumn, and our traveller had evidently come from a warmer climate, he was clothed with one of those felt cloaks,^d which, though little known now in this country, are common in the south of Italy, Greece, and Turkey. They exhibit, outwardly, the wool of the sheep, of whose skin they are made, and give the wearer the appearance, at a little distance, of a gigantic sheep.

The second traveller was a man now advancing in years, tall, and of good proportions, exhibiting an uprightness of figure, which age had not yet bent, and shewing a fine manly bearing. His countenance was expressive of a thoroughly good and sound judgment. His hair was of a dark grey, and somewhat curling. Altogether his appearance was prepossessing, evidencing a soul full of energy, and apparently, notwithstanding his years, ready for any amount of work.

The third of the party was one, who was only just now arriving at man's estate. His fair hair, and bright blue eye, betokened a descent from a different race to his

^c Nicephorus' *Hist. Eccles.*, lib. ii., chap. 37.

^d 1 *Tm.* iv., 13.

two companions; his extreme beauty gave him a rather feminine appearance, which was completely belied by the endurance with which he bore fatigue, and was ready for any service which might be required of him; while the filial respect which he paid to his more aged fellow travellers, and especially to him whose eyesight appeared to have suffered, was beautifully touching.

"Seest thou, my father, the lofty roofs of Claudiocestria glittering in the morning sun? There appear now but a few short miles between us and my beloved parent! How delighted will he be to receive us! Doubtless, he hath received my dear mother's letters, announcing our approach, and a brief space more will place us in each others arms."

"I partake dear, Timothy, of thy joy;" said the elder traveller; "it is one of those blessings which our Heavenly Father hath given us, that of union of soul with those who occupy so close a degree of relationship! Father and Son! Yes! and to think how God gave up *his* only son for us all, that he might make us his sons by adoption and grace!"

"How glad," interposed the third traveller, whom now we must introduce to our readers as Aristobulus,^e "shall

^e "ἐπεὶ δὲ (ὁ Παῦλος) εἰς πᾶσαν χώραν χειροτονῶν ἀπέστειλλεν ἐπισκόπους. . . . καὶ αὐτὸν (Ἀριστόβουλον) ἐπεμψεν εἰς τὴν χώραν τῶν Βρετανῶν."—*Greek Menologies*, die xvi. Martii.

"Then (Paul) having laid hands on them, sent Bishops throughout the whole country. . . . and he sent him (Aristobulus), into the country of the Britons."

The Welch or British Triads speak of his arrival in Britain under the name of Arwystli Hên.

I be to give the right hand of fellowship to the noble Rufus Pudens, thy father, dear Timothy, of whom all Rome and all Britain, yea and all Christendom speak such great things. Great has been the favor of the Lord towards this nation! How wonderfully doth he perform all his works, overruling, for good, things which for a time seem most adverse. How little could thy dear mother's kinsmen anticipate the privileges which were in store for them by communion with the holy saints of Christ; when they saw probably at first, in yielding to the Roman arms, nought but chains and slavery. Yet now thy mother's marriage and that of the lady Pomponia have brought them into more immediate contact, at Rome, with the saints from Judea, whose light, shining from the capital, is transmitted throughout the world."

Conversation of a similar character brought the travellers to the walls of Claudiocestria; from whence to the embrace of a beloved parent's arms, there were for Timothy but, as it were, a few short paces. The joy at their meeting was such as can only be felt by parent and son, whose views and hopes were identical. The questions asked and answered on each side—questions as to the welfare of each individual absent dear one, questions as to the patience and endurance of the suffering Christians under their sad persecutions in Rome—are beyond our pen; while the presentation of the holy Apostle Paul to his father, (*see Appendix*), was an incident valued by both, as one of vast privilege, and cause of thankfulness. To the one, to be permitted to receive the great Apostle of the Gentiles; to the other, to make acquaintance with

a man who had done such great things for the nation in which he was sojourning for awhile; one who was the connecting link, as it were, between Christian civilization^f and heathen barbarism; by whose virtues and example many had been won over to Christ. Many, too, among the Roman army had been induced to think soberly and seriously of the faith; while others had not scrupled to attach themselves to it most sincerely.

But Paul's visit to this island was no visit of formality or curiosity; he had but one object in life, and that was to spread the Gospel of his master's kingdom.

Refreshed, after the fatigues of his journey, with a single night's repose in the hospitable and comfortable quarters of Pudens, not a day was lost in proclaiming the unsearchable riches of the kingdom of grace. Attended by Aristobulus and Timothy, he stood at the place where four ways met, in the handsomely built Roman town of Claudiocestria, and preached to the people the Gospel of peace.

We will not presume to give the actual words spoken by an inspired Apostle, but we may say, in general terms, that the persuasions which he addressed to the people were much the same as the arguments which he had made use of at Athens, and elsewhere. The heathen mind is pretty much the same in all parts of the earth;

^f It is a peculiarly striking fact, exhibiting the very early introduction of civilization into the County of Gloucester, that out of about 320 parishes into which that County is now divided, Roman remains have been discovered in more than one-third—a circumstance, I believe, unparalleled in any other County in the kingdom.

what little religion they possess—if it may be called religion—is a corruption of the religion of nature, debased by human traditions, and human passions. To bring such men to the true faith, it is necessary to place religion before them in its simplest and most elementary form; to shew them that it was not probable that God would leave his creatures without a continual witness of himself, and that the means which he would pursue for this purpose, would be suitable for so holy an end. That religion being a matter of progress and holiness, God would be certain to make known his will in this respect, and would leave none in ignorance who did not trust to themselves, but looked up to Him in spirit for His guidance. That everything around proclaimed the power and omnipotence of God, and the feebleness and depravity of man. And that, from the most ancient of times, God had chosen certain persons to be depositaries of his word and will, upon whom he had poured out a portion of his spirit, enabling them to proclaim to mankind his good intentions towards them, desiring to have all men to be saved, and to come to the knowledge of the truth. That God had made of one blood * all the nations of the earth; and though He had, at one time, selected one particular family to be the depositary of his oracles, yet, that purpose having been effected, the fullness of time was come, that the Gospel should be preached to all nations. That as all had sinned, and come short of the knowledge of the truth, so all required to be renewed in the inward parts, and their bodies made fit to become temples of the living God. To

* Acts xvii. 26.

call forth their sense of God's righteousness, and their own feebleness, he shewed forth the incarnation of God's dear son; he shewed how he took their nature upon him, that he might set them an example of a holy life, and how he finally suffered the death upon the cross, to free them from everlasting death. He then urged upon them that they should humbly confess to these great principles, and receive to themselves the rite of admission into God's covenant, by undergoing the sacrament of baptism, as the symbol of the putting off the body of sin, and their renewal unto holiness. He assured them that God had promised to give, and would give, His Holy Spirit to them that asked it, to help their infirmities. That they should duly remember that he who had begun this good work in them, would perform it until the end; but that it was their bounden duty, having begun in the Lord, to be perfected in the spirit; but that if any went back, God would have no pleasure in them.

He appealed to the feelings of those whose poverty gave them no place to lay their head, by the prospect of an eternal abode in the heavens. He addressed the richer and more educated upon the insufficiency of human riches, or the learning of this world, to produce happiness; and pointed to the riches of the Kingdom of Heaven, as the only riches, and the knowledge of Christ Jesus, as the only knowledge worth obtaining. To the Roman soldiers he pointed out the possibility of becoming good soldiers and servants of the Lord Jesus, while not foregoing one atom of the allegiance due to their earthly sovereign, where it did not call upon them to surrender the faith, which was still more pre-

cious. He shewed them, after the example of the good centurion in the Gospel, what were the virtues of obedience to be inculcated, and how, in their generation, they might serve the Lord while serving their earthly commander.

How willingly would he have addressed the Druids upon their knowledge of astronomy and the higher arts, which should have led them to, rather than alienated them from God; but, alas, the recent massacre of these unhappy men had reduced their numbers to the lowest ebb, and of those who survived, none dared shew themselves in public places.^b Some of those who had already embraced the Christian faith, lived holy lives, dwelling in retirement among the mountains; thence issuing forth only on deeds of charity to their benighted countrymen around them.

No sooner was Paul's arrival made known, than these gathered to him, earnestly desiring to be confirmed in their faith and to have such difficulties solved as would naturally arise in the minds of thinking men, whom circumstances have prevented from being otherwise than scantily furnished with scripture lore. Times of refreshing indeed were these to the infant Church in Britain, while to Paul it was exceedingly gratifying to remark the progress which the faith had made in the island. Humanly speaking, too, he must have found rest to his soul in the absence of that persecution which had racked him with agony at Rome; not so much for his own sake, for he was

^b It is certain that the severe edicts of Claudius, and other Roman Emperors, against them, and the conversion of Lucius to Christianity, did not extinguish them, for they are found under the reigns of Aurelian and Alexander Severus.—Suetonius, 388, Delphin edition.

always ready to be offered up for the Gospel, but for the sake of those converts who had been won over by his influence to the Christian profession. Many were the delightful meetings for prayer and praise, for breaking of bread and singing of hymns¹ at early morn and in the evenings; many were the gatherings for the performance of the holy rite of baptism on the new converts at Claudiocestria, under the conduct of Paul, of Aristobulus, and the young Timotheus, proud of his attendance on these distinguished pillars of the church, and rejoicing daily in the happy reunion with his dear father who had been so long separated from him, by so many miles of field and flood.

Other parts of Britain too must be visited, that it might be truly said that the gospel sound had gone out into all lands and its words unto the ends of the world. Not a day did the zealous Paul allow to pass in inactivity. More ardent than fire itself, he feared neither danger or rebuffs,² so that he might accomplish his Lord's work; and the same energy which once led him in ignorance to persecute the Lord's saints, was now as ardently employed in increasing their joy and adding to their number. Not a colony or town did he fail to visit, which his presence could benefit, or where a soul could be won to Christ. The establishment of a church in Britain, upon a proper

¹ Pliny's *Epistle to Trajan*.

² "Nec unumquemquam diem in otio passus est et quiete transire (Paulus). Atque in predicandi ardore ipso igne ardentior nec pericula timuit nec irrisiones erubuit."—*Aurea Legenda Sanctorum de Sancto Paulo*.

basis, occupied the chief of his time and thoughts, and on his return to Rome he left Aristobulus¹ and Timothy to carry out his instructions in this respect.

But who can count upon what a day may bring forth ! God works in ways mysterious, yet all tending, by some means, to enhance our destiny and to promote his glory. Some are called to his kingdom in ripe old age, like a stack of corn ready for the garner, while others are taken away apparently in the midst of their usefulness, and removed from the evil to come. Some are taken without much sickness or pain, while others have to undergo the sharpness of death under the axe of the executioner, under impalement, at the fire of the stake, on the cross, or in the pestilential atmosphere of the dungeon. To the real Christian it matters but little, provided he may glorify the Lord in his death ; deeming, as he does, that even such various methods of paying the penalty due to the sinfulness of the human race, only shews how God has diversified, both his gifts and his modes of withdrawal of them ; so

¹“ Οὗτος ἦν εἰς τῶν ἐβδομήκοντα μαθητῶν. ἠκολούθησε δὲ τῷ ἀγίῳ Ἀπόστολῳ Παύλῳ κηρύττων το εὐαγγέλιον εἰς πᾶσαν τὴν οἰκουμένην διακόνων αὐτοῦ ; ὑφ’ οὗ καὶ χειροτονεῖται ἐπίσκοποι εἰς τὴν τῶν Βρετανῶν χώραν — ὅθεν καὶ ἐκκλησίας συστήσαντος καὶ πρεσβυτέρους καὶ διακόνους ἐν αὐτῇ καταστήσας ἐτελειώθη.” — In *Mensis Græcorum*, ad 16 Martii.

“This man was one of the seventy disciples—he followed the Holy Apostle Paul, preaching the gospel, ministering to him, *throughout the whole world*. By him also he was ordained Bishop by laying on of hands in the country of the Britons, where having established

that none should presume, and that all should patiently abide the summons in whatever way it may please God to call them. Death strikes equally the high and low, the rich and poor; and happy those who, like Pudens, are prepared when the time comes. Fatigue and anxiety, consequent upon the perpetual disputes and bickerings between Julius Classicianus,^m the procurator, and Suetonius Paulinus, the general, the two officers highest in command in the island, which all his moderation and good judgment was unable

churches, and placed elders and deacons in them, he departed this life."

Also see Dorotheus, in *Synopsi*. -- "Aristobulus Episcopus Britannie factus est."

^m Julius Classicianus, who succeeded Decianus in the office of procurator, disagreeing with Paulinus, studied to cross him in all his designs. Probably the general would not suffer him to continue the oppressions that occasioned the late revolt. However this be, Classicianus conceives so violent a hatred for him, that he declares publicly, and even writes to the Emperor's ministers at Rome, that there is no prospect of ending the war, as long as the management is left to Paulinus. In all his reports to the Emperor's ministers, he imputes the good success to fortune, and the bad to the general's ill conduct; intimating that if another general were sent, it would be very easy to appease the troubles, without disobliging the province. At last Nero, hearing of this dissension, orders his freedman, Polycletus, to go and learn the cause. The respect shewn him by Paulinus was surprising to the Britons, who could not conceive that such a general, and a victorious army, should be accountable to a freedman. This respect, however, was not paid in vain. Polycletus, in his report to the Emperor, justifies Paulinus, and so manages that he keeps his command. But in the end, Classicianus, beginning afresh, prevails, by his friends and secret practices, to have Paulinus withdrawn from his command in Britain. — Tacitus' *Annal.*, lib. xiv.

to reconcile, brought on a fever, which the best physicians the country could then produce were unable to allay, and Pudens, in the prime of life, sank to his grave, accompanied by the prayers of the saints.

Aristobulus and Timothy performed for him those last kind offices, which affection and Christianity alike demand; and the grave, in a garden hard by the side of the great north road, closed over the remains of a man, alike mourned by heathen and by Christians. Timothy, after shedding the natural tears of filial grief, exerted himself to communicate to his surviving parent the afflicting news which left her a widow indeed.

TIMOTHEUS RUFUS, TO HIS BELOVED PARENT, CLAUDIA
RUFINA, GREETING.

“How will my beloved mother grieve on the receipt of these sorrowing lines. It hath pleased him who is Lord of life and death, to remove the kindest of parents, and the most amiable of husbands. My beloved mother, bereft of him who was the prop of the family, now stands alone to buffet with the storms of this trying generation; and yet not alone, while the Lord is with her, as we know of a surety that He is. How shall I tell thee all that hath befallen us? Alas! how feeble our judgments, how frail our bodies, how unequal to cope with the passions of mankind, and the inquiet spirit which too frequently dwells within. The constant jealousies between our commanders, to which all my dear father’s conciliatory energies were directed, laboring day and night to effect a calm between these hostile parties, have undermined his constitution, and he has closed his eyes in that peace

which, failing to procure for others, has turned into his own bosom. Aided by the venerable Aristobulus, we buried him in a garden by the side of the great northern road, leading, as thou knowest, from Claudiocestria to Corinium. There have we erected a stone^a to commemorate the spot where his mortal remains are interred,

^a In the year 1825, or 1826, a Roman monumental stone was discovered in a field close to the old Roman road, with the following inscription:—RVFVS SITA. EQVES CHO. VI. TRACVM AN. XI. STIP. XXII. HEREDES EX S. TEST. E. CVRAVE. H. S. E., which may be read thus—Rufus Sitarchus Eques Cohortis Sexti Thracum annos undecim stipendii viginti-duo. Heredes ex suo testamento erigere curaverunt hic sepultus est.

Rufus, a Commissary-General of the Equestrian Order, and Officer of Cavalry, commanding the Sixth Cohort of the Thracians, having served eleven years in that cohort, and twenty-two years in the army, is buried here.

Now though we should not like dogmatically to assert that this was the Rufus Pudens of our tale, yet the absence of all allusion to the *Dis Manibus*, which was the usual dedication of tombstones among the heathen Romans, would lead us to infer that the Rufus here buried was a Christian. There is also something about the age of the person buried, which tallies with that at which Rufus Pudens may have been supposed to have died. The poet Martial laments his early death. Now, supposing Rufus Pudens to have been 23 years of age when he came to Britain, and to have served 22 years, he would have been 45 years old at his decease; and if he married at 25, his son Timotheus would have been 20 years old when he accompanied Paul to Britain. And if he came to Britain A.D. 43, and died 21 years afterwards, it would bring the time of his decease to A.D. 64. Allowing for differences of chronologies, it brings it quite near enough not to make the theory altogether inconsistent.

awaiting the joyful resurrection from the dead. Comfort my dear brothers Linus and Novatus, my sisters Praxedes, Potentiana, and the youthful Pudentiana. Receive comfort thine own self, sweet mother, from the joyful words of Christ, our Lord and Saviour, 'I am the resurrection and the life, he that believeth in me shall never die.' "

"Aristobulus, the saint of the Lord, findeth sympathy in thy bereavement. The Lord be with thee."

"(Signed) Thy mourning son, Timotheus."

"Written from Claudiocestria, the day before the Nones of December, in the year of grace, LXIV."

We may well imagine the grief which this letter brought to the pious and amiable family assembled at Sabinum, in Umbria; and had it not been that they remembered and were supported by those glowing words of the Lord, "Thy brother shall rise again," and felt that comforting hope, "I shall go to him, but he shall not return to me," they had well nigh been prostrated by a blow so sudden and unexpected. They were convinced, moreover, that their beloved family prop was, indeed, taken from the evil to come; for they could not but perceive the dangers which would have attended his return to the capital. Paul having now returned to Rome, was preaching with a vigor which made the hearts of sinners quail before him,°

° "History has few stranger contrasts than it shews in Paul's preaching Christ under the walls of Nero's palace. Thenceforward there were but two religions in the Roman world—the worship of the Emperor, and the worship of the Saviour—the old superstitions had lost all hold on educated minds."—Conybeare and Howson's *Life and Epistles of St. Paul*.

making no distinctions of rank in his denunciations of sin. Even the inmates of Nero's palace, and some of the partners of his guilty crimes,^p struck with remorse, abandoned their lives of sin, and became converts to Christianity. This aroused the fury of the sleeping lion, who determined never again to let the Apostle escape from his clutches, or any other male or female who professed that hated faith. But we will leave these matters to be duly recorded by one who was a living witness of those sad scenes.

CLAUDIA RUFINA, TO TIMOTHEUS, APOSTLE OF THE
LORD AMONG THE BRITONS.

"The Lord's will, not mine, be done! Thy letter, dearest son, hath filled mine heart and the hearts of thy dear brothers and sisters with a holy grief. But he who is the father of the fatherless, and the God of the widow, hath been sought of us, and hath been found, as he always is, a very present help to those in trouble. The Lord support thee in thine honorable office, to which thou hast been appointed among thine own kinsmen. I could not have desired for thee an employment which would be nearer mine own heart. Thy brother Linus speedeth in the Lord's work, and thy dear sisters are as angels in His holy temple, always abounding, as is fit, in good deeds.

It hath pleased the Lord to afflict His church, by the removal of His holy Apostle Paul^q to glory; having first

^p Among these, the Roman martyrology reckons Torpes, who was probably Nero's cupbearer; and Chrysostom, according to Baronius, mentions Poppæa Sabina, Nero's concubine.

^q A.D., 68.

rewarded him with the martyr's crown. After his return from Britain, he met in Rome with the holy Peter, one of the twelve who attended the Lord Jesus in His ministry upon earth. Much were these two holy men united in the great object of the salvation of men's souls. Much did they stir each other up in the matter of preaching, and join in the condemnation of the vices of the age, in the frequenters of the capital. At last some members of the Imperial family having embraced the faith, and refused any longer to administer to the guilty pleasures of the Emperor, his fury no longer knew any bounds, and shutting up the holy Paul in prison for a time (wherein though he bound his body he could not bind his tongue, the very gaoler and guards yielding themselves up to the eloquence with which he spake,) he at last had him brought forth on a set day, and his head severed from his body at the *Aquæ Salvæ*, three miles, as thou knowest, from the city. His body having been recovered, by the faithful, was carried to its resting place in the *Via Ostiensis*,^r where his remains now await the joyful resurrection of the just. Thou mayest well imagine the grief into which this cruel act of Nero has thrown the whole church, but in this, as in all other matters, it is for the Lord to prescribe, and for man to submit to His righteous will. All the saints and sorrowing relatives salute thee. Hold thou still upon the Lord, and He shall sustain thee."

^r A church was erected on this spot, by Constantine the Great, which was destroyed by fire, about 1820, and was restored a few years ago.

"From thy mother in Rome, sorrowful but alway rejoicing."

"Written from Rome, Kal. Aug., in the year of grace, 68."

Not satisfied with the blood of Paul, Nero soon proceeded to carry into execution his bloodthirsty views against Peter also, until having filled up the cup of fury to the full, the Lord's hand was stretched out upon the wretched tyrant himself. Having made the whole world his enemy, by his atrocities, conspiracies arose on all sides to rid the world of such a monster. Still, however—as though rejoicing to disappoint others of their enterprize—his own hand sealed his fate and brought him, a responsible being like others, to stand before the judgment seat of God.*

* A.D., 68.

CHAPTER XVIII.

IN bringing our tale to a close, an interest will doubtless be felt to know the termination of the career of those few remaining distinguished personages who have figured in our narrative, and how the church fared after the death of Paul. This we are enabled briefly to do, by stating, from historical accounts, that Pomponia continued in her retirement,^a full of piety and good deeds, until death removed her in the year of our Lord 83.

Claudia enjoyed a long life, being consoled for the loss of her husband, and the loss of her dear friend Pomponia, in the possession of her three pious sons and daughters. Timotheus, as we have already seen, having become an Apostle to the Britons, finally suffered martyrdom at Rome, A.D. 166. Linus^b became successor to Peter, (or

^a Tacitus *Ann.*, xiii., A.D., 83.

^b There is some little difference of opinion as to the first Bishop of Rome. Some say Clement, others say Linus. "We know," says the Rev. C. H. Bromby, Principal of the Normal College at Cheltenham, in his little work on the *Liturgy and Church History*, which we cannot too highly commend, "that Linus was a Briton, — Clement tells us he was son of Claudia." If Linus, a Briton, was the first Bishop of Rome, then it is evident that the Church in England owes less to Rome for its origin, than Rome to England. This, too, is the argument of Thomas Jones, the learned author of *The Heart and its Right Sovereign; or Rome no Mother Church to England*, 8vo, 1678.

to Clemens, according to Tertullian,) in the Bishopric of Rome. Her daughters continued, for years, to exercise piety and hospitality in^c that metropolis of the world, giving refuge to the persecuted saints, and Christian burial, in the Catacombs, to the martyrs. Claudia herself, having attained the age of ninety, passed to her rest at Sabinum, her husband's farm in Umbria,^d to which she had retired on the occasion of his absence in Pannonia.

In the meantime, the church in Britain flourished. Lucius,^e the grandson of Arviragus, and great nephew of Cogidunus, having succeeded to the throne, finally adopted the Christian profession, and became a father to the rising church; filling his land with temples to the living God, and converting those buildings, where once men sacrificed

^c Inscription discovered in Catacombs at Rome, *Aringhis M.S.*

^d Cressy's *Church History of Brittany, A.D.*, 110.

^e "After deducting from the account of Nennius and his brethren every improbable circumstance, we may believe that the authority conferred by the Emperor Claudius, on Cogidunus, was continued in his family. That Lucius, surnamed *Levermaur*, or 'the great light,' one of his near descendants, was a believer in the gospel. That he sent to Rome Fagan and Dervan, to be more perfectly instructed in the Christian faith."—Lingard's *History of England*, chap. i., p. 66.

There are differences among chronologers as to the precise time when Lucius lived; but as the learned Fuller says—"however men differ in the date, they do not differ in the deed." The difference of the date, however, seems to have arisen from the great age to which the great King lived, and the numerous acts of piety which graced his reign, which authors have imagined to have been too many to have been accomplished in one reign.

not to gods but devils, into churches for the pure worship of God and of Christ.¹ He lived to a great age, in harmony with the Romans—who still occupied Britain with that kind of military occupation which England now exercises in India—and finally died, and was buried at Gloucester. Arviragus also, according to the old chronicler, John Hardyng, became a Christian; while Holinshed and Geoffry of Monmouth record that he died about the year of Christ 74, and was buried at Gloucester, in a temple which he had dedicated in honor of the Emperor Claudius, in which he sacrificed every month.

Christianity continued henceforth to be exercised in Britain with more or less publicity; and enjoyed, generally speaking, much liberty—considering that it was surrounded by the heathenism of their Roman conquerors on the one side, and that of the aborigines on the other—and was tolerably free from the great trials of persecution, except during the reigns of Diocletian and Maximian. But when Constantine, the son of Constans, (himself a Christian) and Helena, the daughter, as it is said, of Coilus, a British Christian Prince, assumed the purple, then was there rest for the

¹ The church said to have been built by him at Gloucester, on the site of the present St. Mary de Lode, is called by Fuller, "*Ecclesia prima sedes.*"

Not only would it be the first Church built in Britain, but probably in the whole world; for we cannot call those upper rooms, in which the first Christians worshipped, in Judea, Churches, in the sense in which we now use the word, as applied to buildings; and it is quite evident that no fabric of the sort would have been tolerated in Rome, at that period of bitter persecution.

church, which flourished under his Imperial patronage; and temples to the living God arose throughout Britain.

It is vain to expect that the truth, in all its purity, was exercised then by every professing member of the faith, any more than it is now. There always have been mighty struggles of a spiritual antichrist against the truth, and we may expect the same even unto the end; only let us be strong in the Lord and in the power of his might, and then, whatever difficulties and trials may assail our faith, we may be sure that they shall not prevail against it. In the midst of heresies which shook the church in Britain in her early days, Athanasius^ε and the Bishops assembled at Antioch, were able to assure the Emperor Jovian that the Bishops of Britain held the pure and orthodox creed. St. Jerome^h and St. Chrysostomⁱ assert the same. May the Lord give us grace to hold on the faith, pure and undefiled, even unto the end; and then, whenever it may please God to gather his saints from the four corners of the earth, may the church of the once Ultima Thule, be not found among the last, or the least, in the kingdom of God and of His Christ.

^ε Athanasius Græco-Latin. Tome i., p. 399. Bishop of Alexandria, A.D. 326.

^h Jerome ad Evagrium ad Marcell. *Floruit*, A.D. 350, *obit*, A.D. 420.

ⁱ Chrysostom, vol. iii., 699, vi., 636, vii., 111. *Floruit*, A.D. 360, *obit*, A.D. 407.

APPENDIX.



APPENDIX.

It has always been, to Englishmen, a matter of extreme interest to ascertain whether St. Paul actually visited England or not. The authorities for it are as follows:—

Clemens Romanus, friend of Paul himself, *obt.* A.D. 100.—“Διὰ ζῆλον ὁ Παῦλος . . . κηρύξ γενόμενος ἐν τῇ ἀνατολῇ καὶ ἐν τῇ δύσει . . . καὶ ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθὼν.”

“Through zeal, Paul . . . having preached in the East and the West . . . went to the *utmost parts of the West* ;” which is the expression used by all classical writers to represent the British Isles, as the following quotations will shew:—

“*ultima Britannia*

Fuisti in *ultima occidentis Insula*.”

Catullus, *floruit*, A.C. 49.

“*Penitus totos divisos orbe Britannos*.”—Virgil, *obt.* A.C. 19.

“In *ultimos orbis Britannos*,”—Horace, *obt.* A.C. 8.

“Teque interjecto mundi pars altera sole.”—Tibullus, *floruit*, A.C. 18.

"Pars est Imperii terminus ante fuit."—*Anthologia, Epp. De Laudibus Claudii Caesaris.*

"ἐν τῇ πρὸς ἐσπέραν—Βρεταννίᾳ."—Dioscorides, A.D. 64.

"Minimo contentos nocte Britannos."—Juvenal, A.D. 90.

"κατὰ τὸν ἐσπέριον ὠκεανὸν ἔνθα ἡ Βρεταννικὴ νῆσός ἐστι."—Ælian, A.D. 220.

"Extremos Britannos."

"Nostro diducto Britannia mundo."

"Alio in orbe Britannos."

—Claudius Claudianus, A.D. 400.

"Britain the boundary of Christianity to the West."—Arnobius, 5th century.

"Βρεταννικαὶ νῆσοι αἱ τῆς θαλάττης ἐκτὸς κείμεναι αὐτῆς."—Chrysostom, *obt.* A.D. 407.

"τὰς τῆς ἐσπέρας οὐκουντες ἐσκατίας Σπάνοι καὶ Βρεττανοὶ."—Theodoret.

Epiphanius, *obt.* A.D. 403 :—*Hæres* 27, p. 1.

St. Jerome, born A.D. 340, died A.D. 420 :—"Paulum a Nerone dimissum ut Evangelium Christi, in Occidentis quoque partibus prædicaretur."—*De Scriptis Eccles.*, p. 35, Ed. Fabri.

St. Chrysostom, *obt.* A.D. 407 :—*De Laud. Paul.*, p. 536.

Cyrill, *obt.* A.D. 386 :—*Catech.* 17, p. 457.

Sophronius :—*Sermon de Natali*, App.

Venantius Fortunatus, *floruit*, 560 A.D. :—

"Transiit oceanum et qua facit insula portus,

Quaque Britannus habet terras quaque ultima Thule."

Theodoret, born *circiter* 386 A.D., Bishop of Antioch, 420, died about 480 :—"οἱ δὲ ἡμέτεροι ἀλιεῖς καὶ οἱ τελῶναι καὶ ὁ σκυτόταμος ἅπασιν ἀνθρώποις τοὺς εὐαγγελικόν"

προενεγγχασι νόμους καὶ οὐ μόνον Ῥωμαίους καὶ τοὺς ὑπὸ τούτοις τελοῦντας ἀλλὰ.....καὶ Βρεταννὸν..... δέξασθαι τοῦ σταυροθέντος τὸν νόμον ἀνέπεισαν.”

“Our fishermen and publicans, and *the tentmaker*, brought the laws of the Gospel to all mankind, and persuaded not only the Romans, and those belonging to them, but also the Britons, to receive the laws of him that was crucified.”—*Serm. ix., De Legibus.*

“Ὑστερον μέντοι καὶ τῆς Ἰταλίας ἐπέβη (ὁ Παῦλος) καὶ εἰς τὰς Σπανίας ἀφίκετο καὶ ταῖς ἐν τῇ πελάγει διακειμέναις νήσοις τὴν ωφέλειαν προσήνεγκε.”

“Afterwards (Paul) passed over Italy and came to Spain, and to *the islands lying in the sea beyond it*, he brought in the aid (of the Gospel).”

In Psalm 116—Compare what he says of the situation of Britain, with that which is said by Ælian, before quoted.

St. Paul's journey to Britain seems to have been a generally received tradition in the Church from his own time downwards. The strongest authorities being his own personal friend and fellow-laborer Clement; and Theodoret, to whom the tradition flowed through a short eminent line of pious instructors, having himself been the pupil of Eustatius, successor of Chrysostom, a zealous defender of the Christian faith, who is praised by ecclesiastical writers as one of the worthiest and holiest of men. The character of Theodoret, as given in Smith's *Dictionary of Biography*, is that he was “one of the most eminent ecclesiastics of the fourth century, confessedly surpassing his contemporaries in learning, and inferior to

none in piety; while in his public conduct he stands conspicuous and almost alone, as a calm and moderate champion of freedom of opinion in religion." Is it probable that such a man would have given false testimony on such a subject? Where would be the object? And yet the fact of Paul's visit to Britain has met with much opposition from several parties. First,—Those to whom it appears too good to be true. Secondly,—Those whose scepticism will admit no evidence short of demonstration, and Thirdly,—Those who would fetter us with the chains of Peter and Rome. But, however the faith of this island may have been *confirmed* by a Paul or a Peter, there is evidence that Christianity in this island was *antecedent* to both.

A fourth class objects on account of their dread lest a claim of Apostolic succession should be set up on these grounds, on the part of the English Church. Now, though the writer of this tale attributes no value whatever to any succession which is not a succession to the faith and principles of the Apostles—deeming, with our blessed Lord, that there must be a performance of the works of Abraham to entitle any to the name of Abraham's children—yet historical facts, (if they be such), cannot be subverted from the mere fact of the dislike of this or that person to admit them. It appears unquestionable that there has been a continuous tradition in the Church—from the time of his own beloved companion and fellow-laborer, St. Clement of Rome, downwards—that St. Paul preached in Britain. Any recent objections, coming from whatever quarter, ought not to be allowed to shake an

historical fact, vouched for by the impartial historians who have recorded it. It is said that Clement's expression of the "extreme west" is merely figurative; but when we observe, from the testimony of contemporary writers, and those of several succeeding generations, previously given pp. 263-264, that Britain was always spoken of under that description, there can be little doubt that he meant Britain when he made use of that term. And if it be conceded that St. Paul visited this island, then there can be no doubt that his ardent missionary spirit would have led him to Gloucester, the residence of the Proprætor, and the city where Claudia and Pomponia had dwelt.

To those who doubt the probability of the correctness of a continuous tradition being kept up for so great a length of time as that which occurs between St. Paul's death and Theodoret's history, the author ventures to bring forward two circumstances which have come within the range of his own experience; so that readers may judge whether, if traditions can be maintained in their integrity on subjects of minor consequence for so great a length of time, as appears to have been the case in the instances about to be related, it is not much more probable that they might be maintained with every semblance of truth in matters of such great importance to the history of the Church as that of St. Paul's preaching in Britain; and whether such a tradition has not a better claim to acceptance than the objections raised against it eighteen hundred years after the event of which that tradition is the subject.

First,—There is, in the front of the author's residence, a very beautiful avenue, composed of a double row of ancient elm trees, of great size. He well remembers to have heard his father say, that his great grandfather planted those elms, to commemorate the accession of Queen Anne to the throne of these realms. Now though there is no written evidence whatever of the fact, yet the size and appearance of the trees bear out the probability of the truthfulness of the account. Yet here we have a tradition carried over five generations (already handed on to a sixth, and perhaps, ere long, to a seventh), extending over a period of 162 years, not only without any reasonable doubt, but confirmed by the fact that when one of the trees was recently blown down by the wind, on sawing the timber through the butt end of the tree, it presented precisely the number of rings of yearly growth which the tradition gave it.

There is another singular circumstance with regard to these trees, which shews how the truth of a tradition of this sort may be corroborated after the lapse of a number of years, without the invention of any written document. There exists, among the Archives of the Corporation of Gloucester, a map, bearing date 1624, of the City of Gloucester, and its immediate neighbourhood, shewing the position of the then Hempsted Court, at a short distance from its present site, but no avenue. A painting of the house which replaced the above, executed as an illustration for Sir Robert Atkyns' *History of Gloucestershire*, about the year 1710, (but not used,) exhibits the trees in a double row, (they are now quadruple) as if very re-

cently planted. A map of the property drawn by Pinnell, the surveyor, in 1786, shows the trees arrived at maturity. Of their size in 1860, visitors may judge for themselves.

Secondly,—The author having been born and bred in the parish of Rodmarton—to the incumbency of which he was instituted in succession to his father, and his grandfather—remembers perfectly well how the former endeavored to give him an interest, when he was a boy, in the old manor house there (still standing), by telling him that it had once been the residence of a Whittington, a near relation of the celebrated Dick Whittington, so renowned for his riches and his cat. This childish interest the author has handed down to his own children, as he had it from his father, and *he* from *his* father, and he again from his predecessors in the Rectory of Rodmarton. But in the absence of any notice of such a fact, by any of the county historians,^a how could it be proved to be anything more than a mere tale? Singularly enough, while the author was engaged in preparing his Memoir of the Model Merchant, Sir Richard Whittington, after many searches in the Heralds' College, London, for pedigrees of that family, and nowhere finding the connection of the Rodmarton family of that name with that of the renowned Lord Mayor of London, he accidentally stumbled (while searching for something else), upon a very ancient

^a Fosbroke is the only historian who notices the fact of the marriage of a Whittington with the heiress of John Edwards, Lord of the Manor of Rodmarton, but does not attempt to connect him with the celebrated Richard Whittington.

pedigree of the Whittingtons, which he had not previously seen, in which he discovered the missing link, which shewed that the Whittington who married the heiress of Rodmarton, was the great nephew of the celebrated Dick Whittington; thus confirming a continuous tradition, which had been kept afloat among the successive Rectors of Rodmarton, exactly *four hundred years*, or nearly one hundred years more than the period which elapsed between the death of St. Paul, and Theodoret's history. What is there, then, to militate against the truthfulness of his (Theodoret's) statement. None, after the illustrations in confirmation of the correctness of tradition just given, can say that it is impossible; none, viewing the character and zeal of St. Paul himself, can say that it is not probable. Is not, then, Theodoret (to say nothing of other testimony), the witness of truth? The author trusts that he may be excused for bringing forward such very homely illustrations of his theory, but he holds that personal experience in matters of this sort is worth a thousand arguments.





